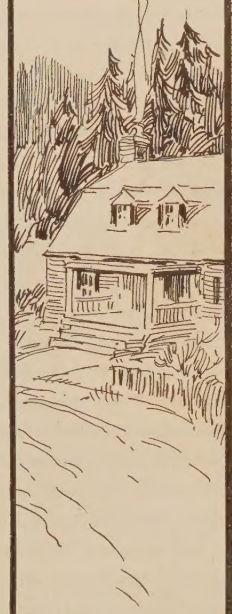
The Universalist Leader

A Journal of Tomorrow

"Much good it has ever done you!" said Old Scrooge. "There are many things from which I might have derived good, by which I have not profited, I dare say," returned the nephew, "Christmas among the rest. But I am sure I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time, a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on other journeys. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it *has* done me good, and *will* do me good; and I say God bless it!"

A Christmas Carol, Charles Dickens.



Christmas Number, 1922

The Universalist Leader

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ADVERTISING—*The Leader* will always be glad to receive advertising that will inform its readers where they can obtain reliable goods from epurtable houses. It will invite advertising from those who may be able to supply real needs of its readers, but from no others. We feel sure our constituents will support this policy, which is adopted in their interest, even though it may conflict with our own. —*From an Editorial in the Leader.*

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FOR CHRISTMAS

LEVI MOORE POWERS

A Memorial By His Friends For His Friends

"Paint me as I am," said Oliver Cromwell. This book has been made by those who loved and honored Levi Powers too much to overpraise him. Those who knew and loved him will be glad to have this memorial. It will tell those who did not know him something of a man who lived eagerly, honestly, and bravely, in the sight of all men, but most of all before his own soul. (*From the Foreword.*)

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Our beautiful church at Provincetown is not only one of the finest examples of New England architecture, but has had a vivid and fascinating history from the day more than a hundred years ago when Sylvia and Elizabeth Freeman, playing on the beach at Long Point, rescued a water soaked copy of the Life of John Murray.

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By Harry LeRoy Haywood

To a rarely gifted man recovering from utter nervous collapse came a deep and beautiful spiritual experience. Before it had passed he was able to express much of it in a group of poems. They have been received with eager appreciation by other poets who have seen them. They are now made into a Christmas booklet which will be greatly prized by all who have the inner sense to see that which eye hath not seen and hear that which ear hath not heard.

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If you wish copies of any of these sent direct to your friends from the Publishing House, send us your order, enclosing your card, and we will mail the book to arrive at Christmas-time.

THE Universalist Leader

wo Dollars a Year | 104th Year | New Series | Vol. XXV | No. 50

ESSENTIAL PRINCIPLES OF THE UNIVERSALIST FAITH

1. The Universal Fatherhood of God.
2. The Spiritual Authority and leadership of His Son, sus Christ.
3. The trustworthiness of the Bible as containing a revelation from God.
4. The certainty of just retribution for sin.
5. The final harmony of all souls with God.

Neither this nor any other precise form of words is required as a condition of fellowship, provided the above principles be professed.

Editorial

THE NEW YEAR'S NUMBER OF THE LEADER

(Issue of December 30)

Watch for It!

The New Year's special number of the *Leader* will carry the first complete and comprehensive statement with regard to the Universalist National Memorial Church and the Perin-Cate House issued to date. It will be accompanied by two beautiful photogravure supplements, one of the Memorial Church, the other of the Perin-Cate House.

JACOB MARLEY'S GHOST

N the immortal Christmas Carol of Charles Dickens that which worked a miracle in the life of Old Scrooge and made him the embodiment of the hristmas spirit, was a visit from Jacob Marley's host.

Jacob Marley in life had been the partner of Old crooge. His spirit "had never walked beyond their ounting house—beyond the limits of their money-anging hole."

In death therefore he had been condemned to alk the earth dragging a heavy chain "made of cash-oxes, keys, padlocks, ledgers, deeds, and heavy urses wrought in steel."

Innumerable others like Jacob Marley, all unseen, alked the streets of earth that Christmas eve, ragging their chains. "Some few (they might be uilty governments) were linked together; none were ee. The misery with all was that they sought to terfere for good in human matters and had lost the ower forever." In the bleak, dark night, with restless aste, the phantoms wandered hither and thither, oaning as they went.

Old Scrooge had been "quite familiar with one d ghost, in a white waistcoat with a monstrous iron fe attached to its ankle, who cried piteously at being nable to assist a wretched woman with an infant hom it saw below upon a door step."

If ever we are to have a vision of the opportunities to interfere for good in human affairs which we have missed, it would be a mercy to let us have that vision before it is too late.

If all unconsciously we are forging, link on link, a heavy chain of cash-boxes or dogmas or parties or sects which we will have to drag a weary way before we can be released, no Christmas blessing could be so great as to see it now.

Fortunately we have but to pick up a book and bid Jacob Marley's Ghost come to us. If we read "The Christmas Carol" we shall journey with "The Ghost of Christmas Past," "The Ghost of Christmas Present," "The Ghost of Christmas Yet to Come."

Perhaps few who read the columns of this religious journal need to invoke these spirits; and yet the very speed of our lives and the number of our human contacts exerts a hardening influence, and we may have a chain clasped to our waist of which we little know.

Christmas time is a good time to see Bob Cratchit, Mrs. Cratchit, the two young Cratchits, Master Peter, Martha, Belinda, and Tiny Tim, "who after all did not die."

The story helps release the chain.

It is a good time to read the Christmas Carol with its picture of Old Scrooge dispensing monstrous turkeys, and to read Crothers' comment that one step higher is where we want Bob Cratchit and others like him paid enough so that they can buy their Christmas turkeys for themselves.

If we could pray with Tiny Tim, "God bless us every one," and understand all it means, for ourselves and for our Government, we would never have to worry about old Jacob Marley's Ghost.

* *

CHARITY AND CHRISTMAS

AT Lyons, in France, Will Clemens tells us, "it has long been the rule for the first infant received at the Foundling Hospital on Christmas Day to be welcomed with special honor. A handsome cradle is in readiness. Softest clothing is provided and the kindest solicitude is evinced. The object of the ceremony is to mark the contrast between the lot of the Saviour and one of the most helpless and forlorn of his creatures."

In a manger Mary laid him because there was no room in the inn.

In a richly decorated cradle we lay the little waif or stray to symbolize the truth that the spirit of Christ has made it possible even for children of sin and despair to have a better lot than he had.

Leave for a moment the question of the refugee Armenians and Greeks, and leave consideration of fundamental changes so that there will not be so many children of sin—is it not true that we can take heart because of the growth of human sympathy, the sensitiveness of the world to suffering, and the creation of a great profession dedicated to the relief of human misery?

Not only foundlings, but old folks, sick people, the lepers, the insane, the criminals, and the poor are cared for in a way no one would have dreamed possible nineteen hundred years ago.

Charity is not a finality, but a world is not going backward where charity abideth.

* *

A CHRISTMAS PRESENT

WE call attention to the article printed in another column on making a Christmas present to the Clara Barton Birthplace Fund.

The place is historic, the situation beautiful, the work of restoration has been done with skill and taste, and the success of the place as a shrine has been guaranteed by over one thousand visitors the first season it was opened.

Whatever is to be done with it in the future, whatever plans for its use in some form of social service or home missionary work, the first step is to pay for it. The women are doing their part. They need thirteen thousand dollars now. Back them up.

* *

CHRISTMAS FUNDAMENTALS

IT did not occur to us that our good Friends sometimes known as Quakers, could be drawn into the foolish theological discussion on "Fundamentals." But we are thankful to say they have been, for they have brought with them such a large portion of wisdom that it will be well if all sects stop talking for a time and think over the contribution the Friends made at their Annual Conference when the keynote was sounded in these words: "Let us bury our surface differences, and recognize that the great fundamental of beauty, truth and righteousness is love. Make this a realized fact, and a controlling force of Life." How pitiful appear questions about the inerrancy of the Scriptures, the virgin birth, the vicarious atonement, in the presence of this masterful fundamental of Love. Theological peace is along the path where the Quaker points. *F. A. B.*

* *

THE QUEST AND THE BEQUEST OF PEACE

THE world's sore need and quest of peace are beautifully symbolized in Dante's experience. He was an exile from his beloved Florence, wandering in distant places, living on the bread of friends, and feeling with bitterness of soul his dependent condition. He made his way to a monastery, knocked on its door, and when asked by the attendant what he wanted, replied with the single word, *Peace.* He was in quest of peace and sought it at a home of religion. His Divine Comedy he meant to be the symbol of man's experience on his Pilgrimage. So he himself in his quest for peace is a symbol of men and women in our day.

There is much disturbance in our inner lives. There is much distraction of mind. The conflicting stimulations from the world without, and the din and noise of the environment, and the competing impulses and rival instinctive claimants to satisfaction, make our inner lives confused and distracted. Our nerves are out of tune, and are leading us into trouble, and we are shown by psychologists and psychiatrists how we may outwit them. And our faces betray the inner conflict. They are becoming deeply marked, ridged and wrinkled. Rarely do we find serenity making a face beautiful, but when we do we know the inner life is quiet, reposeful, harmonious. They have what we seek. There came into this our common human world a Soul who achieved wonderful serenity. He was at ease from himself and the world. He had a great bequest to give to all troubled souls—the bequest of peace. This is one of the great meanings and blessings of Christmas.

If we had more inner peace there would doubtless be far more peace between social groups to-day than there is. There is much trouble. Employers and workers are out of sympathy. There have been thousands of strikes within the past few years, with all their unhappy results of misunderstandings, determination to win rather than compose differences, fanning the flame of hate, and dividing men into classes and developing class-consciousness. Our industrial and social order sorely needs peace, and the best and most sensible employers and workers are in its quest. The bequest of peace by Christ is for them too. Those who will catch his spirit, who will base their lives on his principles, and dedicate their lives to his cause in the world, will come into his peace. They will get the great Christmas gift of social peace.

No lover of his kind can look over this stricken world this year, with all its horrors of famine, pestilence, misunderstandings, and malice, without feeling in his own soul, and in the souls of uncounted millions, the need of the search for peace. What the nations need above everything else is peace. They need economic stability, national tranquillity, international fraternity, and humanitarian love. They need desperately to be saved from all that separates, divides, and embitters. They come with weary feet and bleeding hands and knock at the home of religion and seek peace above everything else. And the song of the angels must hearten us, for Christmas peace is for all nations, races, and peoples. What a gift for our world this Christmas!

One reason, perhaps the only real reason, why there is all this trouble and distress in the soul, and between social groups and nations, is because men do not have the peace of God in their souls, and they do not have the God of Peace in their lives. If we were individually, socially and nationally and internationally more profoundly and ethically religious, we would have no such need of the quest of peace: we would be enjoying the bequest of peace. When the God of Peace comes into our lives, controls our passions, rules our thoughts, stirs our hearts, makes the edge of our conscience keen, then the peace of God which the world can not give, nor take away, is bequeathed to us as

our everlasting inheritance. There is no real Christmas without this bequest of peace and the enjoyment of it.

D. E.

* *

PEACEMAKING A DAILY JOB

FROM Honolulu, Albert W. Palmer writes to *Zion's Herald* on "Peacemaking as a Daily Job." What he says in substance is that the greatest contribution which any individual can make to the world this Christmas time is peace, that no selfish, cynical person can radiate peace, and that only the man who has an abiding faith in God, a profound respect for all other human personalities, and a sense of the adequacy of the gospel of Christ for the healing of this troubled world, can do it.

We ought to start our peace work in our own hearts. We ought to follow it up by stepping in where irritation has mixed things up and with smile or joke or simple little gift transform the whole scene.

"Here is a department store," says Dr. Palmer, "Women shoppers and clerks are coming into dangerous contact. The floorwalker is having one of his sarcastic mornings and a saleswoman is remembering happier days with something of bitterness, when a quiet little woman walks in, makes a purchase and before she goes hands across the counter a gorgeous and fragrant rose. 'Put it on. It will go beautifully with your hair.' This is no imagination. I know in Oakland, Cal., a Christian woman who always took flowers with her on shopping expeditions, and left one with each saleswoman with whom she dealt."

We ought to go on to the larger things of class conflict or church wars or international chaos with a faith which helps make the atmosphere in which a solution can be found. In a spirit rather than in a formula an agreement is easiest reached.

* *

TWO STATES OF MIND

THE December number of the *Homiletic Review* calls attention to the fact that at a meeting of Modern Churchmen Professor Soothill suggested that "the day might come when the best men in Christianity and Buddhism might meet to discuss the possibility of working together for the salvation of the world through love."

This, according to the *Homiletic Review*, is "an ominous spectacle," "quite apart from the finality of the Christian religion, to see the vowed representatives of a Church whose faith is grounded in that finality and whose formularies presuppose it, calmly making the finality and uniqueness of Christianity a subject of doubt at a public conference."

"A Japanese merchantman," said Dr. Charles Conklin, "was at Smyrna when the bolt fell and terror-stricken refugees by the thousand fled before the Turk. The Japanese captain ordered a cargo of silk thrown overboard and loaded his ship with refugees."

The Buddhist who throws silk overboard that he may save human beings can sit in any conference which we may arrange on the possibility of saving the world through love. The editor who questions the propriety of even suggesting such a conference because of its effect upon the "finalities" and the "formularies" cannot.

That environment can only be called terrible, whether it be of church or school or home or profession, which makes a man question the propriety of talking with anybody about the possibility of working together to save the world through love.

That environment is a worthy one, whether Christian or Buddhist, which trains men so that they act in emergency like the Japanese captain at Smyrna.

* *

TO SEVERAL CORRESPONDENTS

NOR are we attacking the Rev. John Haynes Holmes. We admire him too much to attack him. We like him too well.

Mr. Holmes has moral courage. That is not too common. He believes something with intense conviction. That is refreshing after contact with those who patronize indulgently all faiths because they have none of their own. He has pointed out grave dangers and real evils. That is a service.

But courage may degenerate into rashness. Intense belief may run into fanaticism. Too long concentration on evil may blind one to the good.

We simply took occasion to point out in an editorial to which our correspondents refer, that Mr. Holmes has his intellectual limitations. Of Mr. Holmes as of Mr. Bryan, it may be said with no unkindness, that "nobody knows what Mr. Holmes will say next, least of all Mr. Holmes."

Why for example should Mr. Holmes take one column of *Unity* to ask us to distrust the whole social system—all who are operating it, all who are supporting it, all politicians, all government officials, all voters except socialists—and take the next column of *Unity* to demand of us the most sublime act of faith in all human beings—that involved in complete disarmament?

Consistency is a vice of little minds to be sure, and Mr. Holmes is not little. But the contrast is glaring between the view that most men are devils because they back up the present social order and that they are good enough angels to try complete non-resistance, under any and all circumstances.

Our own view is that faith in man is the doctrine to be preached at all times—in rich men and poor men, employers and employees—that social justice will come by steady evolution and not by revolution, that non-resistance is one of the noblest of Christian virtues and one of the most effective of weapons where social diagnosis calls for it, and that a Christian use of force is as great a virtue where it is the way indicated by the best brain power we can bring to bear.

We wish that Mr. Holmes believed less in some of the old dogmas of Calvinism and more in liberal Christianity. The old theory that this is a devil's universe instead of God's universe, and that we are children of the devil instead of children of God, underlies much of his preaching.

No, we are not attacking John Haynes Holmes. A captivating speaker, a charming personality, a cultivated gentleman—so far from attacking him we will attack all who would muzzle or suppress or punish him because of his ideas. So far as we have the power, we shall make it our business to see that his liberty is not abridged. We are sure that the right way to overcome false ideas is by clear enunciation of the truth.

Jesus Christ and the Present Age

Willard C. Selleck

Art thou he that should come, or do we look for another? Matt. 11 : 3.

OUR Christian religion is mainly a historical one. In manifold ways its roots run far back into the soil of the past. Various ancient civilizations contributed, directly or indirectly, to its production, but of course its principal sources were in the genius and faith of the Hebrew people. Therefore at each recurring Christmastide we very properly turn to contemplate anew that remarkable personality, appearing in Palestine more than nineteen hundred years ago, who so perfectly embodied all that was finest and best in the life of his own race, and whose influence has been the most potent single factor in shaping the spiritual development of the succeeding centuries. Out of our prisons of one kind or another—wronged, afflicted, baffled, bewildered—we send forth the anxious inquiry, "Art thou he that should come, or do we look for another?" The heart of the world is asking this question to-day with a new sort of pertinence, and we shall do well to answer it with as much truthfulness and discrimination as possible.

To one who believes that mankind subsists in a spiritual order as well as a material, the reality of spiritual forces, laws and tendencies having to do with human evolution becomes the ground of his confidence in the progress of the race. And he is comforted beyond measure by the knowledge that, all along the path of history, there have been, from time to time, new manifestations of spiritual power, fresh outbursts of wisdom and goodness and love, marked outpourings of the Divine Spirit upon all flesh, as one after another great teacher has been raised up to be a leader of thought, aspiration and endeavor. Moses and Isaiah and Paul, Socrates and Plato and Aristotle, Confucius and Buddha, Savonarola and Luther, Wesley and Ballou and Channing and Martineau—these are only a few of the more conspicuous souls that have been spiritual luminaries for the vast multitudes of our kind; and how dark and poor our world would have been without them! Seers, philosophers, prophets, poets, saints, reformers—how they have brought truth to light and shown "that man doth not live by bread only, but by every word that proceedeth out of the mouth of God."

Among all these and all other great ones of earth stands Jesus of Nazareth, who called himself "the Son of Man," and knew himself the Son of God. "He came unto his own, and his own received him not; but as many as received him, to them gave he power to become sons of God" also. He said of himself, toward the close of his brief public career, "I, if I be lifted up from the earth, will draw all men unto me." Slowly but increasingly, ever since, that prediction has been fulfilling itself; and to-day the eyes of more millions of thoughtful, earnest, anxious men are turned toward him than toward any other teacher, past or present—asking again, with fresh eagerness, "Art thou he that should come, or do we look for another?"

It will be helpful to reflect a moment upon the significance attached by different ages to the advent of this remarkable Personality; for in a very real sense it may be said that he has been coming anew and in various ways to one era after another—partly because he himself has been great enough and his teaching vital enough to command the faith hope and love of all the yearning generations, and partly, of course, because each generation has been obliged to apprehend him, as best it could, out of its own peculiar experience.

In the beginning, stepping into the narrow but intense nationalism of his own people, set in a little corner of the great, teeming world of the Roman Empire, feeling themselves unjustly limited and oppressed, yet believing themselves of old the Chosen People of God, he was welcomed—in so far as he was welcomed at all—as the Jewish Messiah, the long-expected One, the Divinely appointed Deliverer, who should somehow, miraculously, "restore the Kingdom to Israel." To what extent he himself shared the ideas and hopes of his countrymen, and to what extent his immediate followers were led to modify their conceptions under the spell of his wonderful spiritual influence, we may not inquire now, but may do so at another time. Suffice it to say that those who accepted him at first did so because they believed him to be the Fulfilment of their great, long-cherished national dream—the Messiah who should "abide forever," who should bring back the splendor of King David's reign, and lead on to new glory and power and dominion.

Then, after his death, shattering this fond dream, it was not long before Paul and the Fourth Evangelist, each somewhat differently, wrought out a new conception, presenting Jesus as the Christ in a larger and higher sense—that is to say, as the Christ for all the world, the eternal Christ; that is to say again, as a superman, a superhuman Personality, a pre-existent cosmic entity and Agent, who came revealing "the purpose of the ages' and whose mediatorship should set mankind in a new relation to the universe, making all who should accept him to be the children of God forever, whom death and hell could not touch.

This conception, partly occasioned and partly reenforced by Greek philosophy, led at length, within the next two hundred years, to the full deification of Jesus Christ; and he became enshrined in the creeds of the Christian Church as "very God of very God," being worshiped equally with the Creator and Father; while Mary, his mother, and ultimately the Pope of Rome, took his place as human mediators between heaven and earth. Upon this basis the Latin Church established itself and maintained its mighty sway, unbroken for a thousand years. How large a part its vast, elaborate system of dogmatic ideas and ecclesiastical methods has played in the history of the last fifteen hundred years it would require volumes to tell.

But before coming to our own time there is still one other significance which has been attached to Jesus Christ, and has had a large influence, namely this: He has been conceived and presented as an Atoning Sacrifice for human sin, as "the Lamb of God slain

from the foundation of the world," as an infinite Substitute for guilty souls to appease the wrath of high Heaven, and so as a Redeemer and Saviour for those who believe, delivering them out of the power of the Evil One and insuring them everlasting bliss. To what extent this conception has entered into the religious faith and piety of the modern world, lying just behind the present generation, all who are over fifty years of age very well know and all others may see who will glance at the hymns and liturgies of most of the churches around us.

Now it is a relief to turn back from these various interpretations, however devoutly embraced and earnestly promulgated, to the simple, vital, practical teaching of the Master himself. Listen to what he said about himself and his ministry.

At the very outset, in the synagogue at Nazareth, he read these significant words from Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach Good Tidings unto the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord;" and as he handed the sacred roll back to the attendant and said, "To-day is this scripture fulfilled in your ears," a strange impressiveness fell upon the assembly, "and all bare him witness and wondered at the gracious words that proceeded out of his mouth."

He had here announced a ministry of human compassion and helpfulness, promising cheer and hope for the unfortunate, comfort for the afflicted, relief for the suffering, healing for the diseased, emancipation for those enthralled by evil, and the Divine favor upon all the struggling children of men, weary and heavy laden and still "waiting for the consolation of Israel." How simple, direct, immediate it all was!—alas! too much so to satisfy those who ever crave the mysterious and the miraculous, and who must capitalize and organize the most vital, sacred things of the human soul!

A little later, when Jesus was sending out the Twelve, he said to them: "As ye go, preach, saying, The kingdom of heaven is at hand; heal the sick, cleanse the lepers, raise the dead; freely ye have received, freely give"—an ordination of his disciples and co-workers to a furtherance of this ministry of compassionate helpfulness, "even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

Then, shortly afterward, when John the Baptist, who had staked all his faith and fortune upon this peasant Prophet of Galilee, sent from his own prison the anxious inquiry, "Art thou he that should come, or do we look for another?" the Master answered: "Go and shew John again the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up and the poor have good tidings preached unto them; and blessed is he who shall find no occasion of stumbling in me!" Again he emphasized his mission of mercy and relief, an utterly unselfish work of close, personal, vital helpfulness. And he knew that his friend, John the Baptist, would know by these signs whether he was indeed "he that should come."

It seems strange that good and wise people should ever so misread these signs and these utterances of the Master as to go always in search of some other credentials, something more mysterious and wonderful than spiritual life itself; yet so it has been, again and again. Speculation about the nature of Jesus Christ, whether he was divine or human; the exaltation and glorification of Jesus Christ by song and symbol, by ceremony and architecture and painting; the overemphasis and distortion of his atoning sacrifice, making him the supernatural Victim of the Power of Evil in the universe—how foreign is all this to the simple, sincere, loving and lowly life of human sympathy and helpfulness which he came to live and did live to the very end!

When he was gone it was remembered that he "went about doing good," and, fortunately, through all the ages ever since, his followers have not wholly forgotten that fact, but have in truth sought to imitate his example by manifold forms of altruistic service to the poor, the afflicted and the erring. These ministries—legion is their name—have been, after all, the chief means of recommending him and his teaching to a needy world, and *not* the philosophical, dogmatic and ecclesiastical schemes which have been built up around his holy name.

> "Our Friend, our Brother, and our Lord,
> What may thy service be?
> Nor name nor sign nor ritual word,
> But simply following thee."

And now as we come to ask this peerless Teacher, with reference to the needs of the present age, "Art thou he that should come, or do we look for another?" what shall be the answer?

It is plain that we are in the midst of new conditions and difficulties. The ends of the ages have come upon us, the whole world is in our thought and solicitude, the pressure of the social problem everywhere is felt by every sensitive soul. Our crying need is for some word of light and leading that shall help us all, and help all other men everywhere, to live *together* in peace and amity, in health, prosperity and happiness.

What shall this word of light and leading be if not the teaching of him who dignifies every human being by giving him a consciousness of sonship to God, who thereby lays a solid spiritual basis for true brotherhood, who inculcates and exemplifies the great principle of unselfishness, who inspires us to every valid work of relief and reclamation, who shows us how to overcome evil with good, who makes us see that nothing short of the holy spirit of righteousness, liberty and love can ever build a harmonious social order, and who presents us with the vision of a possible world redeemed out of its hideous miseries just so soon as men and women can be brought to live, day by day, in obedience to these principles and this spirit?

There is no other way. Governments, political systems, armies and navies, organized power, wealth, science—all these are indeed important, but they alone can not put peace and good-will into the hearts of men; and without the spirit of peace and good-will in men's hearts, all our other schemes and devices for social progress will come to nought. Therefore I

say that our world to-day, full of unrest and bitterness, full of strife and wretchedness, needs supremely, not to acclaim Jesus Christ as the Jewish Messiah, not to discuss his place in the spiritual economy of the universe, not to worship him as Very God of Very God, not to accept him as a substitutional Atoning Sacrifice for human sin, *but rather* to heed and obey his simple, vital, practical call to a life of unselfish helpfulness in compassionate sympathy, in holy love. "Why call ye me Lord, Lord, and do not the things that I say?" he once asked. Never was this question more pertinent than at the present moment.

For consider just one great, outstanding, appalling fact, namely, that Europe at this very hour is in the depths of such vast misery and danger as was never known before; and it is clearly within the power of our own rich, mighty country to save Europe from starvation and destruction *immediately*—and if it isn't done very quickly, it will not be done at all. But who in America is thinking much about it? Not one person in a thousand. Why? Because we are all absorbed in our own pursuit of wealth, comfort, luxury and pleasure; and we are willing to let Europe rot in its own filth—so callous are we and utterly selfish! And yet we call ourselves a Christian nation, and in our churches sing,

"All hail the power of Jesus' name!
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all!"

Oh, if he were here at this moment, would he not ask again, with withering sarcasm, "Why call ye me Lord, Lord, and do not the things that I say?" If he were here at this moment would he not plead with prosperous America to lend Europe the hundreds of millions of financial credit which she absolutely needs to enable her to buy food to keep her from starvation, clothing to keep her from freezing to death this very winter, and tools and materials to rehabilitate her ruined industries? He *is* here, his spirit is here, in the appeals of such men as Mr. Vanderlip and Mr. Hoover and others that we should do precisely this thing; and yet our Congressmen dawdle and wrangle, and our business men "stand pat" and "p ay safe" while the rest of us go on singing, "All hail the power of Jesus' name!"

My friends, let us know that the only true glorification of Jesus Christ, the only real acceptance of him, is to possess in our hearts the spirit that will make us want to carry on his work in the world, sending us forth, as it sent him forth, "to preach good tidings unto the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

"He cometh not a king to reign,
The world's long hope is dim,
The weary centuries watch in vain
The clouds of heaven for him.

"But warm, sweet, tender, even yet
A present help is he,
And faith hath still its Olivet,
And love its Galilee.

"The healing of his seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

"O Lord and Master of us all,
Whate'er our name or sign,
We own thy sway, we hear thy call,
We test our lives by thine!

"Our Friend, our Brother, and our Lord,
What may thy service be?
Nor name, nor sign, nor ritual word,
But simply following thee."

Christmas at Our House

Pliny A. Allen, Jr.

THERE is Christmas at our house long before the calendar gets around to announce it. Smell of cooking in the air, tang of spruce and hemlock, flash of red berries and silver sheen of mistletoe-wreaths at the windows and bows of red ribbon on the door. You know how it is, for it is just the same at your house. It is Chistmas on our street and in our town, too, just the same way. Folks carrying parcels to the mail, express carts, mail wagons, grocery drays bulging with interesting looking boxes and bundles, store windows dressed up in wonderful fashion, policemen and car conductors with red carnations in their buttonholes. Haven't you noticed it? All that outside preparation for the greatest day? Just as though there were something on the way so big and fine and splendid that the world had to go out and meet it on the road all in its best bib and tucker?

But Christmas has a peculiar influence on our house that it probably has on your house, too. Just a little while ago Father was saying that life seemed made up of bills and collections, of coal, shingles, mumps, groceries, shoes, measles, overcoats, club dues and work, and he wouldn't mind it so much if they came only one at a time, but they came all at once all the time and it was more than a man could bear. And Mother said it was all right if you wanted to look at it that way, but how would it be if you had to get up at daylight and cook three big meals for seven starving people, and darn twenty-seven pairs of stockings, and put a new seat in Junior's trousers, and mend three dresses, and wash and iron, and have the Ladies' Aid complain sniffily that you didn't come to meetings regularly, and the pump didn't work and the cellar window was broken, and the rain had dripped through the kitchen ceiling, and the woman you had engaged to wash the paint didn't come and you had to wash it yourself, for it simply had to be done before Sunday though your back was just breaking, and something really ought to be done about Junior, for he has a positively fiendish temper and he must have inherited it from somebody, and the beds weren't made this very minute, and Mary's room was in an awful state,

r she just would not hang her clothes up, and for her art she would just love to be a man for a little while nd watch the women work.

You can see how they felt about it. Life would ardly be worth the living under such conditions for ny of us. It was a good deal the same thing for the st of us just a little while ago. Mary couldn't eat meal at home in comfort because the little ones made much noise. Junior hadn't brushed his hair and e was doubtful as to the state of Robert's hands. Mother, does he have to inhale his food?" and Can't she keep her elbows off the table?" were gen-rally the battle cries that sent the fires of crimination nd recrimination flashing back and forth across the ining table until somebody forced an armistice.

You ought to have seen our family in the noble usiness of getting up and getting organized for the ay just a little while ago. Robert and Louise gen-rally started things off properly by demanding first nd continuing rights to the bathroom, and while ey were vigorously contesting their claims Mary and unior set about fixing the blame for some pair of ockings missing or some deed of mischief contem-lated or accomplished, while little John, left by the ubbub in comparative isolation, attempted to stuff e cat down the register or hang himself in Mother's ly pair of good lace curtains. I tell you, Mother nd Father often had to use everything that a police-an uses on riot call except gas bomb and fire hose, to et our family quelled and down to breakfast.

Mother never used to be sure that she could have little time to herself when the children were home om school, and she used to be so often embarrassed nd ashamed. Why, the other day she had just sat own in the front room with Mrs. Appleton for a inute and Mrs. Appleton was telling her the most rilling details of her recent operation—Mrs. Apple-n hasn't any children, but Mother knows that if she ad any they would be perfectly ideal, because Mrs. ppleton has such gorgeous ideas about discipline nd training—when all of a sudden all the children urst into the room in a furious tangle of arms and gs and an uproarious burst of sound. It was evi-ently a quarrel of some kind, and Mrs. Appleton as shocked and grieved at it beyond measure. I ave it to you how Mother felt. It took some time get them disentangled and quieted down, and Iother never did get at the rights of it, for no two of em tell the same story about it even to this day.

But just before Christmas there is the hush of eace at our house. Courtesy and consideration fairly oze from every one of us. We wash our faces and ick up our clothes and say, "Please!" and "Thank ou!" as naturally and easily as though we had done all our lives. The neighborhood isn't startled by ild cries at getting up time. Our meals might be sed as a model for any one's deportment school. Ve quarrel now very politely to find out the one who all be allowed to do the dishes and tidy up the rooms. all these quarrels of politeness Mother is barred. Ve are very tender of Mother in these days. We say, How tired you must be, Mother, with all this big ouse to look out for! You just sit down and let us o it!" Of course she doesn't sit down and we don't xpect her to, really, but it is wonderful the amount of eart interest we put into that little speech.

We are awfully appreciative of one another, too. Mary remarks cordially that Junior is near the head of his class in geometry, and tells with much merriment the clever speech of his at which the teacher almost had hysterics. Junior reciprocates with the statement that Mary is without question the prettiest girl in school. Robert and Louise exchange pieces of pie at table and read to each other afterward in utter contentment. Little John looks on the scene with some bewilderment, but with an evident determination to be game and to see how far the family intends to go. This is a wonderful season for the folks in our neighborhood in the matter of errands and courtesies. We go to store and carry out ashes and rake yards, we rush out with umbrellas into the rain and help Mrs. Appleton off the car, we help Mr. Wingate find his cane, and pile wood for old Miss Phipps, as though the well-being of the neighborhood depended on us, and nobody dares to offer us any filthy money for our services.

It is easy to say that all this change in us is due to the expectation of gifts and the lingering of the ancient adjuration that "Santa Claus doesn't leave gifts for naughty boys and girls." I hardly think, however, that that covers the situation. Our gifts to one another are apt to be of the sort that would have to come sooner or later in the natural wear-out and out-grow of family life, and even little John seems to have already learned that he can be pretty bad without endangering his Christmas fun. We have a tremendous lot of fun over our Christmas tree and its attendant mysteries, but I am not sure that we have so very much more than we have on other days in the year. No! I am inclined to think that we shall have to go deeper for an explanation of the change that comes to Our House and Your House at Christmas time. Isn't it more that we are swinging into the state of mind and of habit that is proper to Christmas time? Don't we all of us feel it in some degree, even those of us who have become somewhat cynical of Christmas pleasures and obligations? Mary and Robert and Junior and John will, without doubt, gobble and quarrel and forget all over our house when the spell has worn off, just as you and I will quarrel and gobble and forget in all our jobs from President to policeman, from farmer to preacher. But for the time we are all of us touched by the splendor of a great Mystery and bathed in the Peace of the Truce of God.

The possibilities of that Mystery and that Peace appeal to me tremendously. When we tell the story of the Baby of Bethlehem we tell a thing that is unexcelled for simplicity, commonness and homely charm. A carpenter and his girl wife, a journey through the fields and over the hills, a harbor for the night in a cavern stable, and, through the world-old mystery of pain, the greater miracle of joy, the boy baby laid in his mother's arms. So we all came, prince and pauper, saint and sinner, so we all shall come, world without end. But about this birth there is a fringe of angel faces, a burst of celestial song, a revelation and a prophecy. We understand it all very dimly, of course, and ascribe it to the glory of God's Son who must come with some attendant Heaven about him, but the Heaven will not be shut out from any baby path to Earth henceforth, nor the anthem of heavenly joy from the veriest stable of our human dwelling place.

When the Heaven was rent there was joy beyond the clouds and the blue of it; when the Life came forth it was love in the Flesh and the Spirit of it; and we do feel in the spirit of that story that Love and Joy must be somehow the secret of any real human life when we shall have the faith and the simplicity to try them out. So, the Spirit of Christmas into which our children and ourselves have fallen in these days seems to be the glow and the warmth from the far peaks of an infinite Love and Joy, and a pulsing of the currents of a real heavenly life not now apprehended of any of us in its fulness, but caught into our lives as the fragment of a dream or the sound of distant music.

We lose it again so soon because we do not believe in it enough. It is no sooner New Year's than we are again swamped in pies and bills and honors and deprivations, and the children forget again how much they mean to each other in the tremendous attempt to get what they want when they want it. They fight with tongue and fists, we with guns and strikes and lockouts. They fight about the home, we about the world. Our House and our World, our Children and our Selves, are strangely alike. Each and every one of us drifts into the senseless quarrel, the selfish search for the thing we want, the ceaseless iteration of dirt-words and thing-words, because we have deliberately pulled ourselves out of the circle of the Christmas Mystery.

Our Christmas wish for our house, then, is that we may have faith enough in the reality of Christmas to keep it in our home forever, and our Christmas wish from our house is that you all may get it and keep it, too.

The Gift of Good-will

Bernard C. Ruggles

THE song of the angels signifies that the Christ Child brought two gifts, peace and good-will. Just now we chiefly need the second gift. We have peace on earth, at least the semblance of it. But we need good-will among men to bring us political tranquillity, social harmony and spiritual health.

William DeWitt Hyde said, "Good-will is the fundamental attribute of God, the essential nature of Christ, the characteristic quality of the Spirit." Or as Dr. Seeling, a character in the play "As a Man Thinks," puts it, "Good-will is a constructive force. I've figured it's an influence circulating through all men until stopped by avarice, cupidity, envy or hate, and then something goes wrong with the machinery."

Just this has happened to our world, and we need to get good-will circulating again to reconstruct the spirit of human society. We must develop the art of wishing well to all the world. We must obey the Christ challenge to unfold the good in each and all. It calls for spiritual penetration, to be sure, but whoever has good-will has the gift of the Spirit.

It is the knowledge that good-will makes Christmas in the heart, which furnishes us with fresh hope. As the Spirit reveals it to you, so must you impart it to the world. It needs this constructive influence most, right now, each and every day. The more you make the air pulse with this vibration the sooner will we have true peace and harmony on the earth.

Christmas thrills with harmonic joy because of the surplus of good-will. It leaves us a bit kindlier in spirit. We feel the mystic tie of our common lot. No amount of commercialism can cheapen the season, for it is the spirit which makes it live. I do not ask you to try to keep Christmas all the year. We can not make each day one of such supreme ecstasy. But I do ask you to do what we each can do, as we become Christ-born, and this is, give Good-will to men, every day, everywhere. That will make our Universalist faith supremely constructive and truly universal.

An Interesting Experiment

The Report of Bible Study Courses in the Chattanooga High School

George A. Gay

EARLY in the summer of 1922 the newspapers of Chattanooga announced that certain religious groups in the city were preparing to request the City Commission to permit regular courses in Bible Study at the high school. The announcement provoked some discussion among the more thoughtful people of the community, but it was generally assumed that the movement was ill-advised and that it would die an untimely death. In fact, the Universalist minister was advised not to print a sermon on the subject in which he endeavored to indicate some of the difficulties in the way should the plan as proposed be put into operation, the reason being that the proposition seemed to be dying and it was thought wise to let it quietly perish.

However, the latter part of July a committee representing the Pastors' Association, the Y. W. C. A. and the Y. M. C. A. appeared before the City Commission with a plan fully formulated whereby the Bible was to be taught in the high school by an instructor selected by this committee, the entire expense being guaranteed by the co-operating organizations. All that was asked of the city was a room in which to teach and due credit for all pupils who successfully passed the examinations. The course as outlined was to be an elective. At the hearings before the City Commission which followed sizable groups representing the Orthodox churches appeared to support the measure, and the Jewish rabbi and one of his leading members protested against it on the ground that it violated the constitutional requirements of the National and State Governments and was out of harmony with the spirit of religious freedom. The Unitarian minister was out of the city and the Universalist minister was also on his vacation at the time. Both of these would have opposed

ıe measure, not because of any opposition to the aching of the Bible under proper auspices, but beause their position was that permitting regular Bible udy in the public schools is a dangerous precedent ecause of sectarian bias in the teaching, and such ectarian instruction is expressly prohibited by our onstitution.

On Aug. 8 the City Commission voted favorably ı the proposition, and the city attorney was auıorized to prepare a proper ordinance. This ordiance specified that the teaching of *religion* should e permitted in the high school and that any denomiation or religious sect was privileged to teach. There as considerable opposition to this from the comittee representing the Orthodox churches, but the ty attorney stated that in fairness to all citizens the ause should stand. The ordinance was adopted with ıat sentiment expressed.

Just before the opening of the schools in Septemer the Jewish rabbi applied for the privilege of teachıg in the high school. The Universalist minister ext applied, and the City Commission began to ask ow many more denominations would request a like rivilege. Many people thought that the whole plan ould collapse when these applications were received, nd the papers featured the difficulty. However, no ther applications were received, and on the opening ay of the school a teacher representing the Pastors' ssociation, the Jewish rabbi, and the Universalist inister outlined their courses and welcomed students.

The representative of the Pastors' Association hen asked what text book he would use replied: "The ing James Version of the Bible: that's enough!" he Jewish rabbi selected a series of lessons on Judaism hile the Universalist minister chose as a text-book History of the Hebrew Commonwealth," by Bailey nd Kent. The complete enrolment of students who ected Bible study showed 125 for the main course ıught by a graduate of the Moody Bible Institute, wenty-five for the course under the rabbi, and fourıen for the course under the Universalist minister. he classes meet daily and are regarded as a regular art of the school system.

The plan has now been in operation for nearly ıree months, and is attracting considerable interest nd arousing wide-spread comment. There is also eneral speculation with regard to the final outcome. rom remarks heard on the street and in the offices nd in the homes there is an increasing opposition to ıe teaching of the Bible in the public schools, for the ommittee representing the Orthodox churches has ot only placed a teacher in the high school, it has lso hired a supervisor of Bible study who visits the rammar schools, and there is also a teacher of Bible ı the East Side junior high school.

Some very interesting experiences are recorded y those immediately in charge. The first thing oberved was that many children were electing the courses ecause they thought they were "snap" courses. hen one boy got "F" (lowest mark, means failure) ı his second test in the class taught by the Universalt minister he was quite eager to change his course, nd when his father heard what the boy was being ıught about the Bible he promptly requested the rincipal to put his boy in the class taught by the Ioody Institute graduate. The parent is said to have remarked that "he didn't want his boy taught that a 'strong east wind drove the waters of the Red Sea back so that the Hebrews escaped from Egypt,' when the Bible said that *God* made the waters part for them to pass through." A few weeks later another boy in this class told one of his classmates that he was going to drop the course. He gave as a reason that his parents objected to his studying the Bible under a Universalist. Another occurrence which occasioned some excitement and not a little jubilation was the announcement in the paper that the Jewish rabbi had resigned his pastorate. Some thought that the resignation was to take effect at once and that it was a result of objections on the part of his own coreligionists to his teaching in the school. The resignation does not take effect for a year, however, and many of the rabbi's congregation have asked him to reconsider it.

Another amusing as well as pathetic incident indicates the undercurrent of opposition which breaks into speech occasionally. The principal of one of the grammar schools is outspoken against the plan at present employed. He does not believe in teaching the Bible in the schools, but is specially incensed because a Universalist minister is permitted to teach in the high school! Another principal interviewed the writer of this article and asked how he was getting along in the teaching of religion, and inquired as to the material and method employed. He was very much astonished when the Universalist minister informed him that he would not think of going into the public schools and giving purely sectarian instruction in defiance of the Constitution of the United States. He was still more surprised to learn that what was being taught by this minister was straight Old Testament History from the modern scientific point of view. He declared that he thought there was a misconception everywhere regarding just what was being taught, and thought that the minister should explain through the papers that he was not attempting to proselyte!

The latest development is found in the visit of the Superintendent of Schools to Nashville to attend a meeting of the State Board of Education. This body was petitioned to allow credit for Bible study in the high schools throughout the state, and the plan suggested was that each church give the instruction in its own building, engaging its own instructors, and standing the entire expense, but conforming to public school standards in the number of class periods, examinations, grades, etc. A full four year course was also outlined for the consideration of that body. This plan is, of course, quite different from the one now in operation in the city of Chattanooga.

It may be of interest to the readers of the *Leader* to know just how the Universalist minister conducts his classes, and a brief outline is given. The class meets at 10.20 every morning. A devotional period introduces the study. There is responsive reading, class prayer or individual prayer, and sometimes the reading of a great devotional hymn. A special Scripture lesson is read either by the teacher or one of the pupils, unless the instructor has previously planned for a Scripture lesson during the recitation which will illustrate some portion of the history under discussion. The class progresses at the rate of almost a chapter a

day in the text-book, and written tests are required at least once a week, the principle governing the giving of tests being that at the conclusion of a definite period of Israelitish history or the study of some great character a written test is expected. Thus, for instance, following a careful study of David's career the class was examined upon the important facts connected with that period of Hebrew history. The work reveals the unfamiliarity of the students with the facts of the Bible narratives. It is exceedingly difficult to obtain the desired results with the class because there has been such poor preparation in the years preceding the high school course.

The purpose of the instructor in this course is to quicken all of the religious emotions of the pupils while attempting to acquaint them with the salient facts of the history of the Hebrews. The goal is Christian Character expressed in Christian Service. The teacher hopes that some of his class will dedicate their lives to religious work of some kind as a result of their study. There is already promise of one bright young man for the ministry of some denomination.

It should be stated that there are in this class five Universalists, one Episcopalian, one Disciple, two Methodists and one Congregationalist. The class has shrunk to ten members because one got married, one left school, and two dropped the course. The instructor tries to teach the class with perfect impartiality and does not in any way seek to convert any members to his specific doctrinal position. His aim is wholly religious and non-sectarian. Of course, it must be evident to any one that the common prejudice against Universalism must disappear from the minds of the students under such instruction, and that a tolerant and co-operative spirit must be the ultimate result. If the members of this class cherish good-will towards all, the labors of the teacher will not be in vain.

In conclusion, there is forced upon the instructor as a result of this very interesting experiment the opinion that the young people of America need Bible teaching, and need it sorely. Moreover, they need the teaching of the Bible from the scientific standpoint to prepare them to be broad-minded, co-operative Christians, world-citizens, ready to work with any one who is sincerely laboring for the good of all. Our young people need training in religion in connection with their instruction in the Bible, that the emotions and ideals associated with religion may have adequate stimulation and opportunity to develop. I favor the teaching of the Bible, and recognize the handicaps which the short period, the great confusion, and the untrained teachers place upon the ordinary Sunday school instruction.

But it is a serious question whether the introduction of Bible teaching in the public schools is advisable or not. The better way, it would seem, would be to excuse the pupils to attend their own churches or denominational schools for regular instruction under trained teachers in the fundamentals of Bible history and religion. There is crying need of religious instruction to counteract the selfishness which is everywhere and at all times apparent. There is a real demand for an interpretation of the Christian religion adapted to the intellectual and moral needs of the present. The future progress of our country depends in large measure upon the religious instruction of our children and young people. If the experiment in Chattanooga does nothing else but arouse the public to the importance of religious education, it will have accomplished much good.

Vest Pocket Lay Sermons

V Indestructible Religion

Agricola

ALL material things in this world are mortal. Only ideas and sentiments have a chance at immortality. The oak grows a thousand years and dies; man lives scarcely a hundred. Institutions which promise to be enduring spread their branches and shelter humanity for a season, but in the end meet the common fate. Cities grow and are buried in desert sands. The barbarians swarm over the proudest empire, and only mournful ruins tell the story of its tragic greatness.

Nearly all religions too are mortal. They live, flourish and die as the oak or the palm. Innumerable peoples cherish their faith, live in their beliefs, die in their consolations; but they disappear in time. Their fossil remains lie along the shores of time, and are imbedded in the strata of human history. The archeologist finds here and there a maxim, an exhortation, a command, and from these reconstructs the religious concepts that once swayed multitudes of human beings, just as the geologist from a single bone can reconstruct an animal that splashed in paleozoic seas. One can see in these historic survivals as by a vivid flash of lightning the haunting fear of angry deities, the warm hopes, the infinite longings, the vague worship of shadowy gods, that filled those vanished ages with love and fear and mystery. There are as many dead religions as philosophies, and each in turn sustained its adherents, as befitted their status and intelligence, with a great hope and a beautiful consolation.

Destructible religion is that based on falsehood, or partial truth, on superstition, bigotry or hate. It is built only for certain classes, or appeals only to certain emotions and these not always the highest, or proclaims truths of mere transient validity which are outgrown as the race moves upward. It is the kind of religion that trembles at every new discovery of science; that doubts reason and condemns geology.

Indestructible religion is that which has in it the elements of universality and permanence. It is not partialist or temporary, but is as broad as the human race, as deep as human needs. Some truths are as luminous and as eternal as the sun. They bid fair to survive the flight of time and to resist the destructive influences that sooner or later assail everything in a changing world. How would you like the following list of the things an indestructible religion should and must contain?

The Universal Fatherhood of God.
The Universal Brotherhood of Man.
The two great commandments of Jesus, "Thou shalt love God; thou shalt love thy neighbor as thyself."
The Golden Rule.
The Sermon on the Mount.
The Thirteenth Chapter of First Corinthians.
Religion in perfect harmony with science and all man's fresh discoveries of truth in every field.

Are not these the fundamental truths of a religion that will meet every human want, that will solve all our social problems, that are applicable to all conditions of men, that are equally good wherever human beings may exist, whether in the valley of the Euphrates or the Mississippi, in the twentieth century or in the remotest depths of future time, in short, a religion that will prove indestructible?

Out in the Big World

XXII A Frontal Attack on New York

John van Schaick, Jr.

Y frontal attack I mean sending the Rev. Arthur W. Grose into Greater New York to minister to All Souls Universalist Church in Brooklyn and to serve a community of 302,638 people.

We have sent a strong man backed up by a strong d devoted wife to as complete a church plant as have anywhere and to a society which is a live and ing concern. If we don't do something here, I shall ire as a prophet.

There is no great city, San Francisco, Kansas ty, Chicago, St. Louis, Philadelphia, Boston or w York, which is not intensely interesting. Only allow people become partisans of one city to the clusion of all others.

Because I like Los Angeles and San Francisco is reason why I can not like New York. And because ike New York is no reason why I can not find intense light in the great cities of the Middle West. This es not mean, however, that I fail to sympathize th a deep and intense love of your own.

In the *Nation* for November 29, in a series of ticles on "These United States," there is a study of New York, the Work of Man."

"A fine city to visit, a poor city to live in," "If New York the milk of human kindness is not wholly ied up or turned to gall, at least it is pasteurized," n New York, with more people living closer together an anywhere else on earth, neighborliness is reced to a minimum," "In New York if you don't ow, you get killed"—these are among the generalations of the article.

And the author concludes by saying that in New rk man has been not merely in conflict with nature, ature has been not merely checked, tamed, conrted to his service, Nature has been fully conered. . . Here civilization is creating its own code d manners, its language variations, new ways of e, new diseases, a new human species. New forms beauty too." And he adds that "these canyons, ese pinnacles and spires, these airy wire-hung bridges er which multitudes thunder daily, this sky line, ese million lights," these "achieve a poignant beauty line and atmosphere which stirs the emotions deeply d has in it something almost spiritual.

"Will this spiritual quality, now merely subctive, ever become a reality? Will man learn to e his great powers for the good of mankind? will he become increasingly the slave of his own achine? This is the unsolved riddle of civilization. New York, where the integration of man's energies has gone farthest, will first furnish an answer."

There are some things which Ernest H. Gruening, the author of that article, did not bring out. One is the pride that New York has in its history. He says that we in New York forget it.

It is a wonderful history and the greatest thing about it, greater than the fact that the Dutch settled New York, or the English conquered it, or that Washington, Hamilton, Jefferson and Adams lived in it, or that for six years it was the Capital of the United States, is the fact that Holland's traditional policy of religious toleration ruled in New York and that Roger Williams and Anne Hutchinson found refuge there.

And another thing to remember is that spiritual forces, books, magazines, concerts, lectures, schools, universities, professional societies and, above all, the churches, are as mighty in proportion in New York as material things.

I have faith that man will master his material machine in New York and direct these huge material forces to the common good, that little children will be given a place to play or moved to suburbs connected with the heart of New York by swift, cheap transportation, that brotherhood will be worked out for Little Italy, Little Syria, Little Bohemia, the swarming ghettos of the East Side and the crowded negro sections of Harlem.

There are two reasons why we are more optimistic than the author whom I have quoted—one is our faith in God and the other our faith in man. When "the United States Convention of Universalists met in New York in 1853—sixty-nine years ago last September—twelve strong Universalist sermons preached all over New York were published together in a book. One by Ebenezer Fisher, then of Salem, was delivered in Williamsburg and had for a text: "Hope thou in God." Another the next night in Brooklyn, by Thomas Whittemore, was on "The Excellence of Charity." One emphasized God's part, the other man's part, in the work of the world. Both the texts and the sermons and the spirit of the men seem modern. Certain it is that the underlying propositions are sound.

When we came to go on Sunday morning to the installation of Arthur Grose we realized anew how big New York is—how far Flatbush is from Times Square. When we got out of the Subway at Flatbush Avenue, it was two minutes of eleven. I dashed out into the street for a taxi. "The drivers are all on strike," said a bystander. "But I have to get to that Universalist

Church at Ocean Avenue and Ditmars Street at eleven o'clock," I replied. "Here," yelled a man, straightening up from his car, "I am a Master Mason and a Lutheran and I like to help a man along. I'll take you down."

So down we went at forty miles an hour and got there before the prelude stopped. Some force had put into my driver's life the biggest thing of all—a desire to help a brother man long. Either the Lutheran Church or the Masonic Lodge or his old home had been on to the job.

Frank Oliver Hall was at All Souls to preach the sermon, and did it with force and eloquence from the text, "Son of man, stand upon thy feet."

The editor did the charging and the people surged up and did the rest.

It was a happy occasion—full of hope. The number of men in evidence was one striking thing. Mr. Herbert F. Gunnison and Mr. Merrill were busy about a new motor car for somebody. Mr. Frank John Arnold was directing the anniversary dinner which was to come the following Thursday. Mr Metcalf was in everything at the church and carried Dr. and Mrs. Grose and the installing party home to dinner. Mr. Frank L. Bryant, president of the board of trustees, Mrs. Ethel Freeman Nickelsen, minister's assistant, Mr. Edwin B. Wilson, secretary of the board of trustees, Mr. William D. Faris, chairman of the board of deacons, Mr. Walter A. Buhsen, president of the Men's Club, Miss Lois Pinney Clark, president of the Women's League, Mr. N. S. Nickelsen, president of the Y. P. C. U., were backing everything up. Such people and the others of All Souls can make an impression upon a huge city as great as that of any church in our history.

The Meaning of Liberalism*

Arthur W. McDavitt

THE Universalist Church could hardly have selected a bigger, and at the same time more unfortunate, term than that of "Liberalism."

The term is big because in its proper sense it means all that progress means. It is unfortunate in that few people have a clear idea of what it implies, and it is hopelessly confused with so-called liberal movements of other kinds that are all classed together. There seem but two things possible for us to do, one is to discard the term, the other to clearly define our position. The former we have no authority to do, but we can plainly state our case.

The term Liberalism is used in many ways. Those who believe in lax law enforcement, who tolerate every sort of vice, call themselves the liberal party. Those who are too weak and indifferent to take a stand on important questions call themselves liberal.

Almost every Universalist minister is being constantly embarrassed by being called upon to conduct funeral services for degenerates. This is all right until we are told, "We know you are broad and liberal and do not condemn people who do these things as other ministers do." We can readily see from this that there are those who believe us indifferent to moral issues, and that we wink at, if we do not actually sanction, immorality.

Our first problem then is to let the world clearly understand that we stand for that which is highest in morals, and that we have no connection and no sympathy with any movement that degrades and pulls down.

The Universalist Church claims to be "broad" in that it is not confined to one or two sources for its spiritual power. It recognizes not one but countless Revelations and contends that innumerable Revelations are yet to follow. It is broad in that it accepts its truth from any source. If science can aid us we take all it has to give. If there be revelation of higher things coming from the other religions, we gladly inculcate them in our beliefs. We recognize that even the avowed unbeliever has unconsciously given us some of our greatest lessons on life. We simply say this: What do we care about the source of a truth? If it is truth, it is divine and we should accept it.

The Liberal Church needs to be put right upon another issue, that is, the present controversy with those who have given themselves the high sounding term of "Fundamentalists." These people have declared war upon the liberals. They have told them to get out, that they can not live together any longer. Some things need to be plainly said to these dogmatists. No one wants them to get out, or accuses them of impiety. We want them to understand that they have a place alongside the liberals and that they are both indispensable factors in any well-balanced society. The conservatives are naturally a back looking people. They believe that man's glory is behind him. The liberal takes the opposite view, that man's glory is before us and we get our inspiration out of what we think should be.

Liberalism would run wild in speculative thought were it not for the conservatives who challenge every step. Conservatism would stagnate were there no liberals to force new ideas upon them. So it is both together make up a balanced society. Neither can do without the other.

Liberalism may be defined as an "attitude." It has no creed, no formula. It moves by principles. It takes a strong-minded person to be a true liberal. He must be balanced in his moral principles. He must have a faith that can not be shaken. He must be content to work with half truths, knowing that "when that which is whole has come, then that which is in part shall have been done away." Confucius said: "Some men proceed blindly to action, without knowledge. I hear much and select the *best* course."

That Liberalism is an "attitude" is plainly set forth by Rostand, in Chantecler. This is a drama that has received very little attention as a philosophy. Those who have read it and have not been interested beyond the smart sayings of the numerous characters have not read the play rightly. In it Rostand has portrayed the spirit of the liberal in any and all lines of human interest.

*An address given at the Wisconsin State Convention.

Chantecler believed his crowing brought the day ıd if he should fail to crow the world would forever main in darkness. He worked for that cause; he red for it. But one day he awoke to the fact that s crowing had nothing to do with the day. Had he en of an Orthodox disposition, he would have beme an atheist and declared for all time that there as no foundation to life. Instead he was a libal.

When he started back to the farm yard, he said he was going back to crow. Then he was told that his crowing had nothing to do with the coming of day, so why keep on crowing. "I know that is true," said he, "but I will go back and take up my new work and crow in the same spirit." Chantecler had the mind for progress. His was the proper attitude. Let come what may, let all beliefs be shattered, still his faith in the moral order of the universe is secure, and he devotes the same zeal to his newly found truth. This is the true liberal attitude.

ocial Workers Discuss the Code of the Church and the Code of the Business Man

HE Monday Evening Club of the District of Columbia, made up of representatives of the social service work of the city, has taken as topics for its seven monthly meetings the even subjects chosen by the National Conference of ocial Work for its daily sessions during its fiftieth nniversary meeting to be held in Washington next pring.

On Nov. 20, the Club discussed the Church and ocial Service. In the preliminary announcement of ne meeting it was stated that the number of church nembers in Washington was approximately 180,000. he announcement went on to record as follows what as been done by religious organizations to bring their ocial responsibility home to church members and to nspire them with a desire for service:

"Systematically—By the churches as a whole: Nothing. By individual churches: Nothing.

"Sporadically—By the churches as a whole: Little. By individual churches: Some pastors preach ccasional sermons on their own initiative. A greater umber respond to solicitation of secular agencies nd on stated Sundays speak of the anti-tuberculosis rusade or other special movements.

"Neither in the conventions of the different deominations nor in the regular meetings of the clergy as social service as a matter of inspiration to members ather than as definite tasks to be undertaken by the eligious body as an organization, been made a subject f major importance. So far the chief efforts of deominations in social service have been devoted either o specific pieces of work under their own direction or o furthering some particular campaign, as that against he use of liquor."

The statement also gave a "Summary of Measures Now in Process Designed to Improve the Present Situation: Sermons of some clergymen. Personal nspiration by some clergymen. Some churches use Social Service Exchange in their relief work. Proposal hat social service departments of churches be repesented on Council of Social Agencies." And "Measures for Future Action Proposed by Committee on he Church and Social Service" of the Monday Club: 'Put before each denomination, as the principal subect for the year's discussion, a subject to be brought up at each meeting: 'How shall our members be inspired to render service to others outside their own congregation?' Form a group composed of churchmen and social workers to study the relation of the Church to social work at present in Washington and also its historical development."

Father John O'Grady, director of Catholic Charities in the District of Columbia and secretary of the National Conference of Catholic Charities, gave an impressive address on the awakening of Catholics to the necessity of co-operating with all welfare agencies and taking their part in community work.

He stated that from the beginning the Catholic Church has considered it one of its essential responsibilities to carry on social service. "There is no straight line between the individual and his God that does not connect him with his neighbor." He called attention to specific charitable activities of the Catholic Church in America.

He said that if Christ were here to-day he would emphasize adequate minimum wage, systematic relief, medical inspection in schools, public health legislation, and the like.

In conclusion he stated that the Catholics were anxious to join with their Protestant and Jewish brothers in working out plans for the public welfare.

Rabbi Abram Simon, president of the Board of Education of the District of Columbia and vice-president of the Central Conference of American Rabbis, said that with the Jewish ideal there is no difference between the secular and the sacred. The aim is the consecration of all departments of life. He pointed out that Moses included under religion questions of agriculture, food, clothing, charity, health and education. He said that the Jew, even in old times, did not have an individualistic point of view; he talked of what the nation and the community had to do to be saved.

Dr. Simon went on to say that social service was an easy term; he preferred to talk of social justice; that all, rich and poor, needed education in this. He called attention to the fact that Jewish theological training included social legislation and social ethics along with Bible study. He referred to modern Jewish Sunday schools, which have as part of their regular staff trained social workers, whose duty it is to introduce discussion of social problems and to inform the pupils regarding the social agencies of their community. The institutional synagogue is the latest expression in this direction.

In marked contrast with what the preceding speakers had said regarding the long established relationship between their religious faiths and social service, Dr. James E. Freeman, pastor of Epiphany

Protestant Episcopal Church, stated that the social service movement in Protestant Churches might be said to date from twenty-five years back.

Dr. Freeman came in late from a previous appointment and had not advantage of hearing the addresses of Father O'Grady and Rabbi Simon. Father O'Grady had quoted the standards set up in the New Testament story of the last Judgment, in emphasizing his view that social service was an integral part of Christianity from its beginning.

Dr. Freeman's words following soon after came with startling effect. But his hearers felt that Dr. Freeman presumably meant that it was the moderu organized forms of constructive and preventive social effort that were now in the Protestant Churches.

Dr. Freeman expressed rejoicing that social service activities offer a working basis for unity for the people of all religious faiths. He voiced a warning against inaccurate statements on social and economic topics and any pronouncements without sufficient practical knowledge by churches and other religious bodies.

At the close of the addresses John Ihlder, manager of the Civic Development Department of the United States Chamber of Commerce and president of the Monday Evening Club, flung out a challenge to the Churches. He said that all the prominent business groups he knew are attempting to raise their standards and are formulating codes of ethics. To him the vital question before the meeting was: "What specifically are the Churches doing to make their individual members feel their responsibility as members of the community?" He quoted from the Code of Ethics of the National Association of Builders Exchanges, including the following statements:

> "Members of this Association shall regard themselves as being engaged in a profession in which there is a well-defined duty and obligation toward the public and themselves. The profession demands that the members use every honorable means to exalt its standards and to extend its spirit of usefulness."
>
> "Every member should be mindful of the public welfare, and should participate in those movements for public betterments in which his training and experience qualify him to act. He should support all public officials and others who have charge of enforcing safety regulations in the rightful performance of their duty, and should carefully comply with all the laws and regulations touching his profession, and if any such appear to him unwise or unfair, he should endeavor to have them altered."

He also read the resolution passed by the Pennsylvania Real Estate Association at its annual meeting of Oct. 5-7 asking the National Real Estate Association to include in the National Code of Ethics the following paragraph:

> "Duty of a member of a real estate board to his home community, state and country:
>
> "A member of a real estate board shall always take an active interest in the betterment of his home community, his state and country, and shall avail himself of every opportunity to study the problems confronting the community so that he can, with intelligence and knowledge, help solve the community's problems."

Self Healing Simplified*

DESIRES when expressed in forceful affirmations are dynamic mind forces" is the law upon which George Landor Perin bases his method of mental healing. There is nothing technical or vague about this helpful little book. It is written for the practical use of any one who wants to get well and stay well. Dr. Perin explains that he himself had been obliged to seek through many volumes on self-healing to find put into words the simple affirmations of health and well-being which he felt he could apply to his own case. He has, therefore, suggested to his readers a great number of simple and direct statements by which they can influence their physical condition, and has explained how and when to use them.

In the first part of the book the author gives several "hints on health" with regard to eating, sleeping, breathing, and one which he emphasizes most particularly he calls the "laugh cure." He reminds his readers that "it has been amply demonstrated that a man's temper, whatever it be, sweet or sour, has immediate reaction upon the acids of his body," and goes on to say: "The sins of life are as a rule committed, not by the cheerful, but by the peevish, the fretful, the sour, the morose in disposition; and when you have done something to sweeten and brighten the disposition of the sinner you have taken a long step in the direction of his reformation. Indeed, it is not perhaps too much to say that cheerfulness is heart health. Blessed is the cheerful man, for he is on the road to the kingdom of heaven." Dr. Perin rates worry as one of the inexcusable things because of its baneful and far-reaching influence, and calls the man who worries "an enemy to his race and a daily dispenser of the miseries of life." "It has come to be a matter of commonest observation and almost an axiom that it is not work that kills. It is worry. The average man, no matter what his employment, could easily stand all the work he had to perform day in and day out, year in and year out, if he could perform it calmly, without agitation and without worry; but so few men have the mental poise and the spiritual assurance to be able to do this. They use up their vital energy, not in their legitimate work but in exaggerated fancy and fears about it, and then by and by the physician says, 'Oh, you are overworked.' His diagnosis is wholly wrong. This man is not overworked, he is overworried. Let him stop the worry, and the work might go on indefinitely." And the way to stop worrying is to learn poise, to cultivate the habit of smiling in the face of adversity, to stop hurrying and to believe in God Almighty. One long chapter is on the subject of a "satisfactory God," in which Dr. Perin explains his belief in "a God who knows a God who can, a God who cares, a God who is available to all His children all the time."

Dr. Perin then sets forth his method of cure by affirmation and concentration. "Affirmation," he explains, "is but a form of prayer. It is prayer with

*Self Healing Simplified. By George Landor Perin. $1.50.

out formal petition. . . . 'As a man thinketh in his heart so is he.' In other words, we are made by what we think ourselves to be. If we do not think healthily we can make ourselves think healthily by auto-suggestion. If by ordinary suggestion, without intention, a man builds his body into disease, weakness, old age, and pain, he may, by affirmation or auto-suggestion, build his body into health and strength. Thus a man may through the art of auto-suggestion or affirmation easily teach himself to become in manner and power youthful, healthful, happy and free from care. . . . . Never forget that in these exercises of affirmations you are engaged in auto-suggestion. There is nothing mysterious about it, there is nothing miraculous. It is according to a well-known mental law. If first you come to believe profoundly that you are one with the Father and then affirm earnestly, 'God is my strength,' do you not see that you are re-enforcing your own strength by the strength of the living God? In the same way by another affirmation you could cultivate weakness and illness by the same law of auto-suggestion. By the exercise of affirmations you may make yourself strong or weak, sick or well, happy or unhappy, ill-natured or good-natured. It may sound more or less boastful and yet there is an element of truth in the declaration, 'I am master of my own fate.'" And again, "The proper use of affirmation will wear a groove in the consciousness until you finally become what you tell yourself you ought to be."

The last half of the book is devoted to a series of affirmations which Dr. Perin found to be of great help to him in his own illness. These are only offered as examples, however, and the reader is reminded that he may have to build his own affirmation to suit his particular case. But whatever form of statement is devised must be spoken in a reverent spirit and with firm trust in God. The entire book is written from a religious point of view, which the author explains in his last chapter:

> "While I have laid much emphasis upon auto-suggestion through affirmation as the cause of healing, I hope it will not be necessary to apologize for linking up religion with affirmation. I am, I trust, sufficiently scientific to look for a scientific cause when there seems a reasonable hope of finding one, but, while this is true, I would like to make it clear that I am a man of faith. This will account for the fact that in my explanation of affirmations used, much religious terminology will be found. Indeed, I shall not be disappointed nor offended if I am charged with using language distinctly fitting the discussion of religious matters.
>
> "There is no soil so fruitful of healing as that of faith. Indeed, it is hardly too much to say that healing without faith, whether it would be through medicine, through affirmations, or some form of psychotherapy, is quite impossible. It may therefore be fair to say that all healing is faith healing, for even where medicine is regarded as fundamental and necessary, the wise doctor depends largely upon faith for his cures, and just as I believe that the great inner consciousness of man can be invoked for his own healing, so I believe that the power of God can be invoked for the healing of man."

The Right Kind of Fundamentalism

Edwin C. Sweetser

IN the controversy which is going on as to the fundamentals of Christianity all parties need to bear in mind, firstly, that there are actually certain fundamentals, and, secondly, that they are neither exclusively theological nor exclusively ethical, neither entirely doctrinal nor entirely practical, but a combination of both. Let us wisely avoid the mistake of those persons who regard Christianity as a mere matter of sentiment, with no rational basis or substratum of reliable historical occurrences, and also the mistake of those who regard it as only a matter of belief or as only a matter of conduct.

The controversy is as old as the time of St. Paul. In his day some professing Christians contended that salvation depended only on believing certain doctrines, while some others contended that it depended on obedience to certain ethical precepts and ceremonial ordinances which are set forth in the Old Testament. Paul settled the question by saying that it depends neither on belief alone nor on works alone, but on "faith which worketh by love."

And so to-day, while we reject the unreasonable and unscriptural doctrines of those who are trying to appropriate the name of Fundamentalists, let us emphasize the importance of the real fundamentals, and avoid any merely one-sided view of the matter.

According to the teachings of both Christ and the apostles, Christianity has both a creedal and an ethical basis, and no one is fully entitled to be called a true Christian unless he builds both his belief and his conduct accordingly.

The ethical basis is set forth in such statements as these: "Whosoever cometh to me, and heareth my sayings and doeth them, I will show you to whom he is like: he is like a man which built a house, and digged deep, and laid the foundation on a rock" (Luke 6 : 47, 48); "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7 : 21); "If any man have not the spirit of Christ, he is none of his" (Rom. 8 : 9); "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13 : 35). And the creedal basis is set forth in such statements as these: "Ye call me Master and Lord; and ye say well; for so I am" (John 13 : 13); "But whom say ye that I am? Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee that thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16 : 15-18); "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3 : 11); "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the

apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2 : 19, 20).

Of the assumption that a correct belief in regard to Christ is a sufficient title to the Christian name and a sufficient ground of salvation, the first set of these passages is a complete refutation, while the second set is a refutation of the equally false assumption that nothing more than the right kind of behavior is necessary.

The Christian Church is not merely a theological school, nor is it merely an ethical culture society. It is an organization of people who believe in Jesus as the Christ, the Son of God, the divinely appointed Teacher and Saviour of men, and are trying to obey his precepts. Whosoever cometh unto him as such an authoritative preceptor and then heareth his heavenly sayings and doeth them is the right kind of a fundamentalist. Against a Church which is built on that foundation the gates of Hades shall not prevail in this world or in the world to come.

Mr. Lewis on "War"

To the Editor of the Universalist Leader:

In the *Leader* for Nov. 25 you have given us an editorial under the caption, "Ephraim Is a Half-baked Cake." In the second line of this editorial you admit that the figure of speech used in the headline is inexact, and you close by suggesting that the friend with whom you disagree take more "care in the choice of his similes."

You are concerned primarily, however, as I understand it, not with a defense of rhetoric but with the defense of the position taken by the Christian Church in endorsing the World War. You state that "the Christian Church may well be proud that it sent its young Crusaders forth" (to the war in 1917), but you give us no reasons upon which to base this pride.

To be convincing you must point to fruits of the war which made it worth the three hundred and forty-eight billions of dollars and forty-three million lives which it cost the world. Can you do this?

Some time ago you told us in an editorial entitled, "The War against War," that we should take very seriously the warning of Dr. William A. Smith when he said: "If the Christian Church blesses another war, its blessings and its curse will have no further authority and prestige for our civilization."

I did take this seriously, and as I pondered it in my heart I asked myself, "Will the world wait for us to bless *another war* before coming to some conclusion about us?" If we, as a Christian Church, were justified in blessing the last war is it not possible that we shall be justified in blessing the next one? Why grow weary in well doing? If the last war was good for us is it not possible that we might benefit by another?

These questions are puzzlers for me, but I venture to say that is only because, like our honest and fearless friend, John Haynes Holmes, I too am only half-baked.

As a 100 per cent baked Christian will you not take pity on me and furnish me the information which I so sadly need?

Sincerely yours,
Edward A. Lewis.

Osage, Iowa.

The evils coming out of the last war are apparent to almost everybody. Life, property, morale, and faith have been destroyed. In our own country, "comparatively untouched," taxes have mounted so that in one western state "public schools will not open in some sections because impoverished farmers can not afford to pay teachers." Thus war destroys the very springs of our power.

In Europe, no man knows what will come. It is not fantastic to say that there is a possibility of the nations going down and the Dark Ages coming again.

So clearly are the evils of war to be seen, that we know that another world war would be suicide. As to the last war, this is the question: "Should we have let Germany win?"

We thought then and think now that the Prussian junker and militarist were a menace to human liberty. We did not have the choice between a settlement without war and a settlement by war. The world was in the midst of it. Should we have kept out? We think not.

We had principles when we went in. One of them was "to end war" forever. We do not believe that this country has abandoned that principle.

Editor.

Practical Universalism

DR. LE GRAND POWERS of Washington calls attention to a speech of Hon. Will. R. Wood of Indiana in the House of Representatives upon the United States Steel Corporation.

Dr. Powers calls his description of the Articles of Confederation a statement of Practical Orthodoxy and his description of the theory of the Constitution Practical Universalism.

"The Articles of Confederation were founded on fear, which all human experience proves is a poor foundation on which to try to build a really worthwhile structure. We have seen that the states were afraid of the nation. The little states were afraid of the big states, as is seen in the provision that, while each state could have from two to seven delegates, 'each state shall have one vote' in the Congress.

"The people were afraid to trust their own delegates, as is seen in the provision that the term of service was only one year, subject to recall within the year; each state paid its own delegates; and no delegate could serve more than three years in any period of six years. Under this last provision James Madison had to retire from Congress in the midst of valuable service, service that the country greatly needed.

"The result? Chaos, devastation, ruin. Foresighted and patriotic men saw the need of 'a more perfect union,' and a convention was held in Phila-

delphia in 1787 to amend the Articles of Confederation. This convention soon found that the articles were hopelessly unamendable. After months of patient consideration the immortal convention promulgated for acceptance by the states our time-tried and now universally honored Constitution.

"The present feeling of every one toward the American Constitution is one of such reverence that it is hard to believe that there was ever a time when its merits were doubted. Many theories are appealing when first announced, but they will not stand the test of trial. That was the fate of the Articles of Confederation. A century and a third of experience with our National Constitution has only deepened our reverence for it. We are not alone in our respect for its merits. It is honored throughout the world. Gladstone, the famous English statesman, said of it: 'The American Constitution is the greatest instrument ever struck off at a given time by the brain and purpose of man.'

"Why did it not at once command the assent of all able and honorable men?

"The Articles of Confederation were based on the theory that if any one is entrusted with power he will use this power for his own selfish ends. Every element in the articles was based on that idea. That was the fatal element in the articles. The Constitution is based on the exactly opposite theory, that the normal person who is intrusted with power is, by a principle of human nature, stimulated to try to prove worthy of the confidence thus bestowed. How often we have seen a lawyer who has been before the bar the bitterest of partisans, become on the bench the justest of judges! Why? Before the bar he was entrusted with the interests of his client, while on the bench he was entrusted with the interests of the public. In both cases he tried to prove worthy of the trust. Here in this House our Speakers are always before election acknowledged leaders on one side or the other, but on taking the chair they try to be fair to both sides. The articles were based on fear of human frailty; the Constitution is based on faith in human virtue. The first failed, as efforts so founded have always failed and always will. The second succeeded, as institutions so based have almost always succeeded. The lesson is profound but not hard to grasp."

What Is Christian Religion?

Henry A. Lovejoy

Mr. Lovejoy prepared this brief article at the request of the Editor after several letters had passed between them concerning "The Right Use of Force." Mr. Lovejoy closes the correspondence with the remark, "I am glad that our differences are really very slight."

THERE appeared in the *Leader* a long time ago the question, "What Is Religion?"

The answers, a page or so of them, were published in a later issue, and along with them the comment that men who were expected to answer, and should have answered, did not do so. Possibly if they had the question would still be open for individual interpretation, and the world not much wiser.

But there is a bigger question to be answered, one of far more importance. It is this: "What is Christian religion?"

There are some who find the answer by reading the Bible, while others have caught the vision elsewhere and perhaps have completed it by reading.

Examining religious conceptions at their present stage of development, the following questions are suggested: How can we be Mohammedans and at the same time Christians? How can we be Protestants and at the same time Catholics? How can we be Baptists and at the same time Universalists? Answer: We can not be in entire agreement with more than one at the same time because they are opposed to one another, but if we are *Christ-men* we can be members of each one of them to the extent that we agree to such part of their acts and beliefs as conform to the rules of conduct of life and faith in God as taught by Christ. The commandment "Thou shalt not kill," was upheld by the Saviour, and yet all of the religious divisions herein mentioned take exception to this stand upon one pretext or another.

He condemned force, using none himself, but the world is slow to follow his lead, and even Churches, dedicated to God, seem to think force necessary. It is often claimed that Christ used a "whip of cords" on the backs of men when he drove the money changers out of the temple, but in John 2 : 15-16 we read: "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen." This does not state that he struck the *men*. It continues, "and poured out the changers' money, and overthrew the tables." Naturally the stampede of the sheep and oxen would have accomplished that.

Again he "*said* unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise." If he had used violence on those who sold cattle would he not have done the same by these last?

Even the story of Peter's use of the sword on the servant of the high priest in the Garden of Gethsemane, proves no sanction by the Saviour of violence. It is *stated* that Christ told one of them to purchase a sword, but it seems that the disciple must have done so on his own initiative, else he would not have been rebuked by the Master for using it.

But if Christ's doctrine is one in which force has absolutely no part, how shall we change a world that is governed principally by that agent? Would the transition bring chaos? Doubtless it would, but we do not need to be concerned about that which is impossible of accomplishment.

The world can not be changed in a short space of time, and if the people with their religious leaders will not stand for the gospel of Christ *pure* and *simple*, there is nothing left but for the individual to "exhort, reprove, rebuke," until the whole world of men is leavened.

THE GIFT

Caspar, Melchior, Balthazar,
These are they who followed the star.

Frankincense and myrrh and gold,
These were the gifts they brought of old.

These were the precious, wonderful things
They brought, as befitting three wise kings.

The nameless shepherds were quite too poor
To lay such gifts on the stable floor;

But one, I'm told, left his cap, and another
His shepherd's coat and his crook; and his brother,

Who had carried a lamb across the wild,
Left that as a gift for the Holy Child.

Oh, Mary might better have liked a gem,
For the best of women are fond of them;

And Joseph, no doubt, the gold approved—
'Tis a thing men's hearts have always loved—

These things I suspect; but sure I am
That the little Lord Christ preferred the lamb.

Laura Spencer Portor.

* * *

PACKARD PARISHIONERS, ETC., TAKE NOTICE

John Edwin Price

ONE of the greatest helps to a successful ministry is the pastor's personal contact with the parishioners in their homes, where they are natural and at ease. Through his calls the minister comes to know the spiritual longings and needs of his people. As a consequence his preaching becomes more pertinent and more vital. In many of our parishes it is next to a physical impossibility for the minister to get around to the homes of all the members even once a year if he is dependent solely upon his two good feet to carry him from one house to another. Here a great opportunity offers itself whereby parishioners may serve their church and preserve their minister. (Look at *preserve* twice.) In Cincinnati for instance one of the families of the church, realizing the difficulties the new minister was facing in endeavoring to make his get-acquainted calls on the people of a parish scattered among a population of five hundred thousand, had a veritable inspiration. This "hunch" resulted in the loan to the pastor of the family's Packard car one or two days a week. This thoughtful kindness serves doubly, and more, in that it provides a means whereby Mrs. Price and the "smaller Prices" may get out in the air, see the sights of a great metropolitan city, and assure themselves once more that it is jolly and worth while being a part of a preacher's family.

An ounce of example is worth a pound of "let George do it."

Another family, on hearing of the kindness just mentioned, hastened to assure the minister that if he didn't feel too "nice" after riding around in a Packard on Tuesday he could have the use of their Chevrolet on Friday. In a day or so another man offered his Maxwell and a fourth offered his Chevrolet. While at present the Chevies are in the lead the minister says that if some one could only figure to make more calling afternoons in a week a Pierce-Arrow or Rolls-Royce might show up. No one has as yet offered a Ford, although the minister says that he would not scorn it, as he is sure that it would get him there and take him back. The loan of these cars is more than appreciated, as the minister is also serving the Milford and Montgomery churches. Somewhere in the Bible it is recorded that a speaker recited a good deed and then said, "Go thou and do likewise." It occurs to the writer that it is barely possible that those words were printed in the Book for the Packard parishioners, et cetera, the world over who are fortunate enough to see or hear of this article—especially the Et Ceteras.

* * *

PARABLES OF SAFED THE SAGE

The Parable of the Air Brakes

THERE came unto me one of the sons of the prophets, and he said, Great and Venerable Man, I bring unto thee Salaams.

And I waited until he should tell me what was on his mind; for the men who approach me with Great Reverence have always an Axe to Grind.

And I said, How is it in the Oasis where thou dwellest? And how doth it fare with those who attend thy synagogue?

And he said, They are the worst old Mossbacks who ever drew the breath of life; and they would not draw that if it cost them anything.

Then did he get busy with a line of talk, concerning all that he suffered at the hands of those men who are Conservative, and who agreed not with his Up to the Minute Opinions. And I let him talk.

And when he had finished, I told him that I had just returned from a Journey, and that I had ridden upon a Train that is called the Limited, and that it made Fast Time. And he was interested in Speed, as also am I.

And I said, Consider the Air-brakes.

And he said, I am not so much interested in Brakes as I am in things that make for Speed.

And I said, Then shouldest thou consider the Air Brakes, for it is they that make high Speed possible.

And I said, In my boyhood the trains had only Hand Brakes. And if a train were going Twenty Miles an Hour, the Brakemen had to run nearly the whole length of the Train, and set one Brake and then another by hand. And the Engine could do no more than shut off its own steam, while the Fireman set a dinky little Hand Brake on the trucks of the Tender. But now may the Engineer apply all Brakes at once, the whole length of the Train. Otherwise the Trains would all go to smash, like the herd of swine that run down a steep place into the sea. It is the Air Brakes that maketh Speed possible.

And he was interested, but he saw not the lesson of the Parable.

And I said, The Crown Prince is always a Liberal; and the King is always a Conservative; for responsibility doth make men reconsider their earlier theories. All young men ought to be Progressive, and all old men ought to be Conservative. It is the combination of Conservative and Progressive that keepeth this old World in its orbit. Every young Ruler of the Syna-

gogue ought to be glad to have a few Conservative old folk in his Congregation.

And he said, Thou sayest that all young men should be Progressive and all old men Conservative; yet thou art a Progressive.

And I said, Certainly, for I am Young.

* * *

A CHRISTMAS GIFT FOR CLARA BARTON'S BIRTHPLACE

SURROUNDED by cares and far from home ties, in a letter to a relative Clara Barton wrote:

"I live the old days all over again, every house is as plain in my mental view as the best drawn picture before my eyes. The spot dearest to me there, the most like home, is the old house where my youth was passed. It has many a time come to me to go and buy that house and hold it for just old memories' sake. But I could not spare myself to go and live in it."

The women of the Universalist Church have made possible the granting of Clara Barton's wish. The

world-wide honor paid to one Universalist woman is glory to be shared by all Universalist women. For all time her name will be associated with her childhood home.

Christmas Day is Clara Barton's birthday, and it is especially appropriate that on that day the fund for the Birthplace be completed. We are asking the denomination to rally to the cause and respond generously.

The Committee suggests the following plan:

1. Have each Circle president appoint a committee of women whose duty shall be to solicit funds for the Birthplace.
2. See that the Clara Barton boxes are collected.
3. Urge your minister to preach a sermon on the "Life of Clara Barton."

All money will be applied on each state's apportionment.

Contributions are requested to be returned to the State Treasurer by January 1, 1923.

With united effort—every member working—the goal will be won!

Ethel M. Allen,
Emma F. Libby,
Vivian R. Moore,
Bertha H. Marshall,
Ida Vossema,
Marietta B. Wilkins, Chairman.

GOOD NEWS FROM DR. BISBEE

THE following letter from Dr. Bisbee tells more about his condition than anything we could write. Not written for publication, we feel that we ought to publish it to answer the numerous inquiries of his friends:

Dec. 5, '22.

Dear Miss Adams:

See me at the typewriter, which is the best sign of how I am. The only trouble is, if the Dr. catches me at it he will knock my head off. He has put up a sign: "Not till after Christmas!" But you won't tell! I have also written a page of a "Front Porch Study," but can not tell whether I will send it or not as I have not dared to read it yet.

I am up and dressed every day and of course, "in every way, every day, getting better and better." Shall go out riding next week.

It may explain some things when I tell you that while I was in a state of coma a whole lot of mail came, about Oct. 26, and the nurses who were running things tucked it away in the closed bookcase, and it was never found until yesterday, your big package of letters from several people included. But all is right.

Faithfully,

F. A. B.

* * *

JAPAN MISSION CONTRIBUTIONS

In 1921, we had ten churches giving $200 or more to the work in Japan. This year, eleven churches are in this group. The churches and offerings are as follows:

Attleboro, Mass.	$603.11
Lynn, Mass.	300.00
Hartford, Conn.	274.00
Woonsocket, R. I.	268.00
Worcester, Mass., First	250.00
Providence, R. I., First	250.00
Providence, R. I., Mediator	250.00
Franklin, Mass.	222.87
Philadelphia, Pa., Messiah	221.00
Haverhill, Mass.	200.00
Brooklyn, N. Y., Our Father	200.00

* * *

A REMEDY FOR OVER-CROWDED COLLEGES

Life suggests the following remedies for overcrowded colleges:

1. *The Quota Plan.* "Each college would divide prospective students into classes and would accept only a fixed percentage of each class. As, for instance, 11 per cent of Smiths (including Smyths and Smythes), 58 per cent of halfbacks, 3 per cent of second tenors, 19 per cent of sons of graduates prior to the class of '98.

2. *The City Club Plan.* "To be eligible for admission a prospective student would have to be proposed by an alumnus in good standing and seconded by at least two others. A Committee on Admissions to consist of the dean, the head coach of each of the major sports, and the oldest living graduate, would act on all applications. If the college is co-educational, the committee would have to include Mr. Florenz Ziegfeld.

3. *The Edison Questionnaire Plan.* "All existing entrance examinations would be scrapped, and Mr. Thomas A. Edison retained, with the title of Honorary Provost, to prepare new lists of questions. Any applicant giving fifty per cent or more of correct answers to these questions would be forever barred from registering as a student."

* * *

It is laid in the unalterable constitution of things that none can aspire to act greatly, but those who are of force greatly to suffer.—*Edmund Burke.*

Home and Children

FRIENDLY POETRY

The poems to be printed in this department must meet the human test. They must have sympathy, understanding and, above all, faith.

DO YOU BELIEVE IN SANTA CLAUS?

I still believe in Santa Claus!
Though years and years have flown,
Whene'er the Christmas-tide comes round
I find I have not grown.

I still believe in Santa Claus,
More now than when a boy;
Whene'er I see the Christmas toys
My heart beats loud with joy.

You tell me now that I'm a man,
'Tis time for wiser things;
I grant it all, and yet, child-like,
I wait for what Love brings.

And though I play the grown-up game
And own my hair is gray,
I believe there is a Soul of Good
That passes not away.

Do you believe in Santa Claus?
Of course, of course you do!
Faith, Hope and Love, they still abide
In that big heart of you.

Henry Victor Morgan.

THE HOLY NIGHT*

Selma Lagerlof

WHEN I was five years old I had such a great sorrow! I hardly know if I have had a greater since then.

It was then that my grandmother died. Up to that time, she used to sit every day on the corner sofa in her room and tell stories.

I remember grandmother told story after story from morning till night, and we children sat beside her, quite still, and listened. It was a glorious life! No other children had such happy times as we did.

It isn't much that I recollect about my grandmother. I remember that she had very beautiful snow-white hair, and stooped when she walked, and that she always sat and knitted a stocking.

And I even remember that when she had finished a story she used to lay her hand on my head and say: "All this is as true, as true as that I see you and you see me."

I also remember that she could sing songs, but this she did not do every day. One of the songs was about a knight and a sea-troll, and had this refrain: "It blows cold, cold weather at sea."

Then I remember a little prayer she taught me, and a verse of a hymn.

Of all the stories she told me I have but a dim and imperfect recollection. Only one of them do I remember so well that I should be able to repeat it. It is a little story about Jesus' birth.

Well, this is nearly all that I can recall about my grandmother, except the thing which I remember best, and that is, the great loneliness when she was gone.

I remember the morning when the corner sofa stood empty and when it was impossible to understand how the days would ever come to an end! That I remember. That I shall never forget!

And I recollect that we children were brought forward to kiss the hand of the dead and that we were afraid to do it. But then some one said to us that it would be the last time we could thank grandmother for all the pleasure she had given us.

And I remember how the stories and songs were driven from the homestead, shut up in a long black casket, and how they never came back again.

I remember that something was gone from our lives. It seemed as if the door to a whole beautiful, enchanted world—where before we had been free to go in and out—had been closed. And now there was no one who knew how to open that door.

And I remember that, little by little, we children learned to play with dolls and toys, and to live like other children. And then it seemed as though we no longer missed our grandmother, or remembered her.

But even to-day—after forty years—as I sit here and gather together the legends about Christ, which I heard out there in the Orient, there awakes within me the little legend of Jesus' birth that my grandmother used to tell, and I feel impelled to tell it once again, and to let it also be included in my collection.

It was Christmas Day and all the folks had driven to church except grandmother and I. I believe we were all alone in the house. We had not been permitted to go along because one of us was too old and the other was too young. And we were sad, both of us, because we had not been taken to early mass to hear the singing and to see the Christmas candles.

But as we sat there in our loneliness, grandmother began to tell a story.

"There was a man," said she, "who went out in the dark night to borrow live coals to kindle a fire. He went from hut to hut and knocked. 'Dear friends, help me!' he said. 'My wife has just given birth to a child, and I must make a fire to warm her and the little one.'

"But it was way in the night, and all the people were asleep. No one replied.

"The man walked and walked. At last he saw the gleam of a fire a long way off. Then he went in that direction, and saw that the fire was burning in the open. A lot of sheep were sleeping around the fire, and an old shepherd sat and watched over the flock.

"When the man who wanted to borrow fire came up to the sheep, he saw that three big dogs lay asleep at the shepherd's feet. All three awoke when the man approached and opened their great jaws, as though they wanted to bark; but not a sound was heard. The man noticed that the hair on their backs stood up and that their sharp, white teeth glistened in the fire-

*Reprinted from "Christ Legends," by permission of Henry Holt & Co. It will be remembered that Selma Lagerlof received the Nobel Prize for Literature some years ago.

light. They dashed toward him. He felt that one of them bit at his leg and one at his hand and that one clung to his throat. But their jaws and teeth wouldn't obey them, and the man didn't suffer the least harm.

"Now the man wished to go farther, to get what he needed. But the sheep lay back to back so close to one another that he couldn't pass them. Then the man stepped upon their backs and walked over them and up to the fire. And not one of the animals awoke or moved."

Thus far, grandmother had been allowed to narrate without interruption. But at this point I couldn't help breaking in. "Why didn't they do it, grandma?" I asked.

"That you shall hear in a moment," said grandmother—and went on with her story.

"When the man had almost reached the fire, the shepherd looked up. He was a surly old man, who was unfriendly and harsh toward human beings. And when he saw the strange man coming, he seized the long spiked staff, which he always held in his hand when he tended his flock, and threw it at him. The staff came right toward the man, but, before it reached him, it turned off to one side and whizzed past him, far out in the meadow."

When grandmother had got this far, I interrupted her again. "Grandma, why wouldn't the stick hurt the man?" Grandmother did not bother about answering me, but continued her story.

"Now the man came up to the shepherd and said to him: 'Good man, help me, and lend me a little fire! My wife has just given birth to a child, and I must make a fire to warm her and the little one.'

"The shepherd would rather have said no, but when he pondered that the dogs couldn't hurt the man, and the sheep had not run from him, and that the staff had not wished to strike him, he was a little afraid, and dared not deny the man that which he asked.

" 'Take as much as you need!' he said to the man.

"But then the fire was nearly burnt out. There were no logs or branches left, only a big heap of live coals; and the stranger had neither spade nor shovel, wherein he could carry the red-hot coals.

"When the shepherd saw this, he said again, 'Take as much as you need!' And he was glad that the man wouldn't be able to take away any coals.

"But the man stooped and picked coals from the ashes with his bare hands, and laid them in his mantle. And he didn't burn his hands when he touched them nor did the coals scorch his mantle; but he carried them away as if they had been nuts or apples."

But here the story-teller was interrupted for the third time. "Grandma, why wouldn't the coals burn the man?"

"That you shall hear," said grandmother, and went on.

"And when the shepherd, who was such a cruel and hard-hearted man, saw all this, he began to wonder to himself: 'What kind of a night is this, when the dogs do not bite, the sheep are not scared, the staff does not kill, or the fire scorch?' He called the stranger back, and said to him: 'What kind of a night is this? And how does it happen that all things show you compassion?'

"Then said the man: 'I can not tell you if you yourself do not see it.' And he wished to go his way that he might soon make a fire and warm his wife and child.

"But the shepherd did not wish to lose sight of the man before he had found out what all this might portend. He got up and followed the man till they came to the place where he lived.

"Then the shepherd saw that the man didn't have so much as a hut to dwell in, but that his wife and babe were lying in a mountain grotto, where there was nothing except the cold and naked stone walls.

"But the shepherd thought that perhaps the poor innocent child might freeze to death there in the grotto; and, although he was a hard man, he was touched, and thought he would like to help it. And he loosened his knapsack from his shoulder, took from it a soft white sheepskin, gave it to the strange man, and said that he should let the child sleep on it.

"But just as soon as he showed that he, too, could be merciful, his eyes were opened, and he saw what he had not been able to see before and heard what he could not have heard before.

"He saw that all around him stood a ring of little silver-winged angels, and each held a stringed instrument, and all sang in loud tones that to-night the Saviour was born who should redeem the world from its sins.

"Then he understood how all things were so happy this night that they didn't want to do anything wrong.

"And it was not only around the shepherd that there were angels, but he saw them everywhere. They sat inside the grotto, they sat outside on the mountain, and they flew under the heavens. They came marching in great companies, and, as they passed, they paused and cast a glance at the child.

"There were such jubilations and such gladness and songs and play! And all this he saw in the dark night, whereas before he could not have made out anything. He was so happy because his eyes had been opened that he fell upon his knees and thanked God."

Here grandmother sighed and said: "What that shepherd saw we might also see, for the angels fly down from heaven every Christmas Eve, if we could only see them."

Then grandmother laid her hand on my head, and said: "You must remember this, for it is as true, as true as that I see you and you see me. It is not revealed by the light of lamps or candles, and it does not depend upon sun and moon; but that which is needful is, that we have such eyes as can see God's glory."

* * *

INANE

We are getting tired of these pictures of authors, politicians, artists, and other prominent people, with cigars or pipes in their mouths or cigarettes in their hands. A man has a right to smoke —perhaps, though the right to injure his own health and make a general nuisance of himself is doubtful. But why should he parade his smoking before the public any more than any other personal act? Why not give us pictures of famous novelists brushing their teeth, or eating corn on the cob, or combing their hair, or blacking their shoes, or blowing out a light, or tying a necktie? Any one of these would be a welcome variety.—*Christian Endeavor World.*

Some Worth-while Books

Any Book Published For Sale by the Universalist Publishing House

RECENT BOOKS ON THE RACE QUESTION

The Chicago Commission on Race Relations which investigated the great race riot which took place in Chicago in July, 1919, has published its findings and recommendations in book form under the title of "The Negro in Chicago." The Commission was composed of prominent men of both races, and has devoted three years to the study of America's most serious problem. The particular riot upon which they based their specific investigations was the result of the doubling of Chicago's negro population in the period of two years from 1916 to 1918, when half a million negroes moved north and the "race problem" developed rapidly in regions where it had previously been regarded as something belonging south of the Mason-Dixon line. The influx of an enormous number of workers, unorganized and with a comparatively low standard of living, inevitably roused the antagonism of the labor elements, and the sweep of the negro population toward the residential areas of the whites excited whole neighborhoods which otherwise might have remained uninterested. These were the immediate causes of a riot which resulted in thirty-eight deaths, but the underlying causes the Commission finds in the prejudices and superstitions so prevalent among the white population of America, particularly the "myths" which hold that the mind of the negro child ceases to develop when he reaches the age of puberty, and that the negro has a predilection for sex crimes. "This sex myth," says the Commission, "has been stressed in almost every riot. It precipitated the Washington riot; it provoked the most brutal murder of the Chicago riot, and it was responsible for the brutality of the Omaha and Tulsa riots."

The recommendations of the Commission number forty-nine, and cover all phases of the situation, from sanitation and recreation to the treatment of negro workers by both capital and labor. The Commission stands absolutely against all proposals of segration or deportation, and sees no possible short-cut to the solution of an intricate and very grave problem. "The negro race must develop," they conclude, "as all races have developed, from lower to higher planes of living; and must base its progress upon industry, efficiency, and moral character. Training along these lines and general opportunities for education are the fundamental needs. As the problem is national in its scope and gravity, the solution must be national. And the nation must make sure that the negro is educated for citizenship."

In "The Trend of the Races" George Edmund Haynes, Secretary of the Commission on the Church and Race Relations of the Federal Council of the Churches of Christ in America, and recently Director of the Division of Negro Economics, Department of Labor, has given us an excellent survey of the race problem in the United States and the possible means of solution. He cites first of all the facts of negro progress, bearing in mind that "negroes should be considered, not by the heights they have reached, but by the depths from which they have come." He considers that their capacity for high achievement has been proved by the success of many individuals of their race along educational and professional lines, and that their loyalty and courage was shown beyond doubt in the recent World War. In this national emergency their men "went forward in loyal devotion to dare and to do and to die to preserve the very liberty and democracy from the full enjoyment of which they knew that they and the majority of their race would be excluded by their white fellow-citizens." Mr. Haynes tells again the story of the negro regiments at the front and their unrivaled bravery and courage, and calls attention to the official reports of the draft which show the rather astonishing figures of 51.6 per cent of the negro registrants placed in Class 1 as against 32.5 per cent of the white registrants so classified.

In the decade before the war and very rapidly in the few years since, the negro in the United States has been developing a race consciousness and to-day he even patronizes the professional and business men of his own race in preference to their white competitors. Mr. Haynes distinguishes three definite schools of opinion among the negroes with reference to the achievement of their rights and their relations to their white neighbors—the "left ring," consisting of a small socialist group, and the "Africa for Africans" movement founded by Marcus Garvey; the "center," working actively for full citizenship rights and the abolition of all color discriminations; and the "right wing," which is averse to militant methods of agitation and fosters a conciliatory mood. These groups are more and more to be reckoned with, and should be met with serious consideration rather than the unreasonable antagonism so often manifested by their white fellow-citizens.

Mr. Haynes is particularly emphatic about the inadequate provision for negro schools throughout the South. "Between 1910 and 1915," runs his statement, "for fifteen states and the District of Columbia the per capita salary for each white child was $10.32 and $2.89 for each negro child." More schools, he is sure, is one of the quickest ways to inter-racial peace, and then co-operative contacts through churches, government and industry. He mentions the fact that, whereas the negroes have an extensive knowledge of the life among white people through their intimate contact as domestic servants, white people are entirely unaware of what goes on in the negro home, and so necessarily overlook a tremendous area of black psychology. Many of their hardships are unrecognized and many more of their valuable qualities unrealized. Mr. Haynes is particularly bitter against that Caucasian superiority-complex which blindly takes for granted that the "desire of a negro to be a man is the desire to be a white man," and refuses to admit that what the black men are contending for is simply that their color shall not restrict their opportunity and that "achievement and character shall be the basis of admission to the benefits of American life." In urging their cause he says: "The negro soul has dreamed democracy. The negro heart has panted for the waterbrooks of liberty. Whenever the paths have led toward that immortal stream, the negro has been willing and eager to go. If those have been paths of peace, of patient toil, of daily drudgery in field or forest, or of vaulting thought and boiling feeling, his feet have uncomplainingly sought the way. When these paths have led to war, to sacrifice, and to death, his bleeding footprints have been among those of the many left upon the sands of time. The negro has been a man of peace, but whenever the issue of democracy has forced its devotees to battle and to death, he has not hesitated to offer himself and all he possesses. When negroes have given so much for their country, will not their country make safe for them that democracy for which so many have sacrificed and died?"

Negro Year Book for 1921-22.

The Director of the Department of Records and Research of Tuskegee Normal and Industrial Institute, Munroe N. Work, furnishes one of the most useful of the books of reference in the Negro Year Book for 1921-22, the sixth annual edition. Some twenty-five pages are devoted to a review of the progress of the negro for the past two years, giving both progressive and retrogressive tendencies. Among the topics considered are: Where Black Men Govern, the African Slave Trade, Negroes as Explorers, Negro Slavery in Colonies, a History of Slavery in the United States and of the Abolition Movement, Office Holding, Negro Soldiers, Carnegie Hero Fund Commission Award, The Church among the Negroes, Education, Music, Painters, Sculptors, Poets and Actors, as well as figures upon population, agriculture and other occupations. Those familiar with this book in the past know that it is the most handy work of reference published concerning the negro. Best of all, it has a complete and carefully prepared index and sells in paper for 50 cents and in cloth for $1.00.

The W. N. M. A.

Conducted by Miss Susan M. Andrews, 176 Newbury St., Boston, Mass.

WORTH REMEMBERING

Behold I bring you good tidings of great joy which shall be to all people.

* *

MY BEST GIFT

Christmas was coming. There could be no doubt of it. The shop windows were dazzling with a red and green glamour, which shone round a hundred gifts, useful and useless. Small boys manifested their annual sudden symptoms of unusual goodness. By many unmistakable signs Christmas was forecast.

I had just torn off my calendar at Dec. 11, when the postman brought the mail. One letter with a bunch of holly in the corner I opened first. Another envelope fell out. As soon as I saw that little envelope I knew it was from the missionary society and I felt a quick resentment at its coming just at this time.

"Such an inappropriate time for sending out envelopes for special offerings," I said. "Nobody ever has any money left over at Christmas."

Aunt Caroline, who was standing by me, looked at the envelope, and at me. She said not a word but smiled as she walked away. Aunt Caroline did not belong to the missionary society. I often wished I could get her interested.

I glanced down at the envelope on which were the words:

"God gave His best gift to you at Christmas.

"Will you give your best gift to Him?"

Some things come to us with sudden illumination. The words on that envelope were no new words to me, but, as I read them, I suddenly understood Aunt Caroline's smile. I had said, "Nobody has any money *left over* at Christmas."

I had it out with myself that day. I looked over all the presents I had made and bought. I thought of those for which I was planning and saving, and then I realized that for him whom I professed to love above all others I had planned nothing. I wondered if I were really willing to make his gift my best gift this Christmas. Of this much I was sure, that I was willing to be made willing, so, with a prayer, I promised myself that my best gift should be for him who gave himself for me.

It was not easy to cut down on the other gifts to the friends I loved best, but I did it. Then there were many to whom I felt for years I must give things I wanted, in formal and unprofitable exchange for things I didn't want. I wrote the name of every one of them down on my list of Christmas good wishes and put the money in my holly-wreathed envelope.

As my needle flew back and forth in dainty gifts I began to think of his "Inasmuch," and I found time to add to my Christmas surprises, garments for some of his needy ones.

No one could have kept me away from the missionary society that day. I wondered how people could ever think of such a thing as postponing the December meeting. It seemed beyond belief that any of us should allow ourselves to get so busy preparing for his birthday celebration we could find no time to celebrate his birth.

For the first Christmas in my life I had really made my best gift to my Saviour to carry the glad tidings of his birth to all people. As I started to the meeting Aunt Caroline said, "I want to go with you to-day. You may take me to the society as a Christmas gift member, brought in through an envelope."

Then I knew that my empty envelopes in past years had been a stumbling block.

That was a wonderful Christmas to me —the first of a series which have followed each year. I still give surprises to my friends, but the joy of it all is greater because my best gift each Christmas goes to my best Friend to carry the Christmas message "to all people."

Katherine Scherer Cronk.

(Reprinted by permission of the Woman's Missionary Society of the United Lutheran Church in America.)

Sunday School Search Lights

The address of the General Sunday School Association of the Universalist Church is 176 Newbury Street, Boston, Mass.

UNIVERSALIST SCHOOL OF RELIGIOUS EUCATION

The Universalist Sabbath School Union of Boston and vicinity launches a new and important enterprise.

Commencing on Jan. 9, it will hold a School of Religious Education on each Tuesday evening for twelve successive weeks. The classes will be held in the Universalist Church, Thompson Square, Charlestown, Mass.

The faculty will consists of Rev. Lee S. McCollester, D. D., who will give six lectures on "Constructive Studies of the Bible," Rev. James A. Fairly, of Jamaica Plain, who will give six lectures on "Applied Christianity," and Mrs. Nellie E. Friend, who will give twelve lectures on "The Principles and Methods of Teaching." This means a feast at every session.

On each evening there will be a first period at 7.30 o'clock, a general assembly at 8.15 and a second period at 8.30. Rev. Isaac Smith, vigorous president of the Union, is the moving spirit.

This is a matter in which the entire Church should rejoice. It is not of merely local importance, for it furnishes an example likely to be followed in many parts of the country.

* *

WE ARE EXPECTING

Several superintendents have written asking how much we expect to receive for the Near East Relief at Christmas time. For a number of reasons we expect a good deal more than we have had in any past year.

One reason is that our schools are giving more and more liberally for all causes. Another is that a good many have applied in advance for our material. Yet another is that President Harding has twice given the influence of his name to the appeal. The principal reason, however, is that, as every one now knows, the situation of the orphans and other refugees is more tragic at present than ever before and the need for our philanthropy is more urgent.

"Think in large terms." Talk dollars, not dimes. Aim for many "adoptions" at $60 each.

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ELGIN, FOR ILLUSTRATION

We do not refer to our school at Elgin, Ill. That is a large, well-established institution, always to be depended upon to do its full share (and a little more) for any good cause.

We speak now of the Elgin, Texas, school, which was organized in 1921 and which is only just getting under way. Here, nevertheless, is a check for $3.60, its contribution toward our International Missionary offering. This money was not voted in a lump sum from the treasury but was given by members in the envelopes that we furnished.

There is missionary giving in Elgin, and (as is greatly desired) there is missionary education in Elgin. Pastor Brooks and his associates are thanked and congratulated.

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A MODEL REPORT

Mr. J. Albert Robinson, superintendent of the Sunday school at Canton, Mass., has a constructive mind. His annual report is a model which other leaders might well follow. Statistics for the entire school and for each class are given in a way to make every one rejoice in good work done and resolve on yet further devotion. After a section on "Accomplishments" Mr. Robinson makes a series of suggestions which will insure good progress in the coming year.

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HOW MUCH FOR JAPAN?

Some people are asking how much we expect from our International Missionary offering. A good deal. We believe that no school will give less than it has formerly appropriated for Miss Kirk's salary; and we believe that most schools will multiply their offering by two, three or more.

Young People's Christian Union

MAKING AN INVESTMENT

The New York State Convention of Universalists is contributing $150 a year to the treasury of the State Y. P. C. U.

This is an investment in religious education amounting to approximately forty cents a member, but it is different from most such investments, in that its expenditure is not supervised. Doubtless if the Union began to waste its substance in riotous living, a halt would be called, but except for that in the remote background, such is the faith of the elders in the youngsters that not even a report is demanded. This follows the precedent of the General Convention trustees in the grant of financial aid to the larger organization of the Y. P. C. U., and it is the right way.

The only way to teach a young man or woman the value of money is to give an allowance over whose expenditure full control is given. It is the same with young people's organizations; they may make some foolish uses of the money, as do those who are older and wiser, but they learn thereby at least not to make the same mistake again. And a careful audit of the finances of the Unions, local and state, would disclose a wisdom of administration which many would not expect.

The Returns

From investments like this no cash dividends accrue, at least immediately. The returns come in young lives trained and inspired for the work of the church. And later these young people will make investments, and larger ones, in the next generation, investments which will be one form of dividend upon those now being made.

* *

THE EMPIRE STATE

The New York Y. P. C. U. has hit upon the Thanksgiving vacation as the time for its convention. It has made possible the largest and most representative convention in many years, and the youngest in personnel. This year the young people listened to Dr. Frank Oliver Hall on the opening night and to Dr. John Murray Atwood at the closing service on Sunday morning, and in between filled the hours with the joy and enthusiasm and devotion of youth engaged in a challenging task. It was a good convention: good for the fifty young people who were there; good for the Cortland parish and Union who were generous and hospitable hosts; good, also, for the Church of to-morrow, and of To-day.

The Midnight Ride

A few of the ministers were present, and others had planned to come but were detained at home. It would have been worth the time and money of any minister in the state, except those who went to Worcester last summer and saw the same thing there, to attend that convention, sit in a back seat, and stop, look and listen. They would have gone home with renewed courage and faith, having seen those who will be the Church of To-morrow planning and working together in what is, in literal truth, a Young People's Christian Union.

Rev. Elmer Carrett of Middleport was there. He drove over in his car and brought three of his young people with him. At nine o'clock Saturday night they started on the six or eight hour drive home. A fine way for a minister to spend Saturday night! He should have been in bed at ten o'clock that body and mind might have been fresh for Sunday's work. That is merely common sense.

But there is an uncommon sense that tells one when to do foolish things. I think Elmer Carrett preached better yesterday because he attended that convention, even though it meant an almost all-night drive home. I know he will preach better on the next fifty Sundays until the New York Y. P. C. U. Convention meets in Middleport in 1923.

Changes in Officers

All the organizations of the Y. P. C. U. are continually changing officers. Only so can it continue as a young people's society.

The Cortland Convention saw the retirement of Rev. Helene Ulrich from the presidency and Mrs. Ethel Freeman Nickelsen from the secretaryship, the offices passing to Mr. Erwin McLaughlin of New York and Miss Angela Cortright of Cortland. Other new faces on the Board are Mr. Elmer Peters, vice-president, whose home is in Cortland, whose college is in Canton and whose pulpit is in Potsdam, Miss Atha Freeman of Middleport and Mr. William R. Settgas of Brooklyn. Mr. N. S. Nickelsen of Brooklyn and Mr. Ralph Balfour of Watertown were reelected.

But the good work goes on with no loss in efficiency. There is every reason to anticipate an advance all along the line during the coming year. Thus does one class graduate and another enter upon its training.

Nunda

One sign of the advance in the New York State Y. P. C. U. is the fact that on the evening after the Cortland Convention closed, steps were taken at Nunda toward the organization of a local Union.

After the evening service the Director spoke to the young people and others who remained to a meeting in the rebuilt and beautifully redecorated vestry of the Nunda church. At least it would be a vestry if it were in New England. Rev. A. E. Allison has done work that shows large results in his one year pastorate. May he stay long and prosper.

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THE SUNSET PARSONAGE

And now I have come for a brief stay at the Scranton parsonage on Sunset Street, where Dr. and Mrs. McGlauflin, with their wide acquaintance with Universalist people and affairs, and with their kindly hospitality, make the visit of a denominational grasshopper a delight.

Stanley Manning.

Scranton, Pa., Dec. 4.

For the Quiet Hour

The golden oil that feeds the lamp of the Christian's joy is not drawn from the wells of earth; it comes from quite another source. The Christian's joy does not spring from what he possesses, nor his sorrow from what he lacks. As his exaltation does not come from the world, so neither does his depression, if he lives near to God. So it is not trouble that troubles saints.

C. H. Spurgeon.

O that mine eyes might closed be
To what becomes me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From ever speaking foolishly;
That no vain thought might ever rest
Or be conceived within my breast.

Author Unknown.

Never forget that you are the descendants of men who ate up the fire that was to burn them, and digested it and turned it into noble strength; that drank up the sea that was to have drowned them, and came through ever-thickening danger, gathering strength with exercise, and being made out common men, heroic and illustrious characters.

Joseph Parker.

If God's goodness be to us like the morning light, which shines more and more to the perfect day, let not ours be to Him like the morning cloud, and the early dew, that passeth away. Those that would be satisfied with the fatness of God's house must keep close to the duties of it.

Matthew Henry.

Faith that takes hold on life and uses it for definite ends of righteousness with a persistent courage—that, no less than that, is Christ's idea for his disciples. He had patience with the failures of the twelve, but he meant that they should grow out of weakness into strength. And this he intends for us also—that faith should lead to diligence and that diligence should terminate in power. For strength and courage are signs and tokens of the salvation which can only be accomplished through faith and faithful following.

I. Edwardson.

Among Our Churches

Massachusetts Letter

One of the welcome features in the duties of the State Superintendent is the preparation and publication of this News Letter. It is an outlet to his large Church family in the state for the expression of some of his hopes, his ambitions, and his dreams. But better even than that, this letter affords, through the medium of the Superintendent's office, the opportunity for each of our churches to know what the others are doing. The Superintendent's office is a sort of clearing house and exchange of news. We like to get this news for our own information; we like to pass it on for the delight and instruction of others. Those ministers who are sending us their calendars and church papers are rendering a real service to our cause. * * **Somerville First.**—After eight years of useful and faithful service as State Superintendent in Massachusetts, Dr. Leighton swings into the pastorate of this important church as the successor to Rev. H. D. Maxwell, now of Monmouth, Maine. An installation service was held on Sunday evening, Nov. 5. The First Church has a beautiful edifice in which to worship. It feels, however, the need of a correspondingly good parish house to accommodate its Sunday school and social activities. One of the early objectives of Dr. Leighton's administration will be the erection of this necessary part of the church plant. A big fair is planned for Dec. 12, 13 and 14. * * **Medford Hillside.**—Rev. Charles E. Clark, D. D., of Birmingham and Camp Hill, Ala., is settled as the minister at the Hillside Church, beginning his work on Sunday, Dec. 3. Dr. Clark by his work in the South has established himself among us as a strong pulpit man and a capable pastor. We welcome him to the fellowship of the Old Bay State. * * **New Bedford.**—At this shipping city, Rev. Percy T. Smith is rendering a remarkably fine bit of service for our church. The people are responding to the large and unselfish activities of their minister by a steadily increasing attendance at the services of the church. Mrs. Maud Lyon Cary of Little Falls, N. Y., spoke in this church on Sunday, Nov. 19, in the interest of the Women's Missionary work. The choir girls are arranging to make soon their annual trip to Washington. * * **Worcester First.**—Dr. Tomlinson has introduced a new and novel idea into his Sunday services. The Sunday school session and the church service are held at the same hour. The Sunday school members are thus permitted to attend regular Sunday morning worship. All are together up to the sermon period. At this point the Sunday school classes form for the study of the regular lesson, the class period covering about forty minutes. This new arrangement permits the children and parents to come to church together and return home together at noon. Rev. John C. Millian of Boston University is engaged as an instructor in the school and assistant to Dr. Tomlinson in the many activities of this big church. * * **Lowell, Grace.**—Rev. Edward C. Downey has recently been to Caribou, Maine, to attend a conference of Unitarians and Universalists, as the official representative of our Church. Grace Church has this past year paid out $5,000 for repairs. A thorough financial canvass has just been put through to secure the means to take care of this heavy expenditure and provide for the needs of this growing church for the next year. The fair was held on Dec. 7. Two plays, "The Bank Account," and "In Office Hours," were recently presented. * * **Lawrence.**—The fame of this church, under the consecrated leadership of Dr. Robbins, has gone both far and wide as a church building in ways to endure. A splendid celebration of its seventy-fifth anniversary has just been held; but its best is yet to be. Two devoted laymen have given $15,000 as the beginning of a fund of $40,000 for the building of a new church. The building in which the Lawrence church now worships and works has had considerable done upon it in way of improvements and repairs in the past few years, and, without doubt, by the time a new church building is a necessity, the funds with which to erect it will have been gathered. How much wiser this method than the one so often employed by over-ambitious churches! * * **Beverly.**—If the ministers of the state would like suggestions for up-to-date and effective church advertising, we would suggest samples of Rev. Harold W. Haynes' weekly "Reminder." Mr. Haynes knows how to get things done, too. His church has lately installed a new hot-water system for heating the plant. A new piano, gift of Mrs. Helen A. Fagan, has been presented to Hathaway Hall. Another piano has been secured for the club room. The fair, held Nov. 16 and 17, netted $550. The Hathaway Class for Men was started on Dec. 3, the topic for its initial discussion being "Who should support the family?" * * **Brookline.**—Dr. Charles Conklin concluded his pastorate with this church with the end of October. He will move soon to Canton, Mass., where he has accepted a hearty invitation. This arrangement permits Dr. Conklin to be near Foxborough, where he is minister of our church, and president of the Doolittle Home, which demands much of his time and attention. The pulpit of the Brookline church is being regularly supplied and the expectation is that soon a strong man will be settled there. * * **Springfield Second.**—The Second Church in Springfield, under the earnest and wise guidance of its young pastor, Rev. Elmer D. Colcord, is outgrowing its quarters. Not many churches these days are troubled as to where to put their people and where to go with their Sunday school classes, but this is actually true in Springfield Second. The church is gaining steadily in its members, in its finances, and, best of all, in its spiritual power. * * **Westfield.**—On the five Sunday evenings of December Mr. Colcord, accompanied by a group of his young people as singers, is conducting services in Westfield, where he will speak on these several Sundays upon the Five Articles of our Faith. * * **Charlestown Mass Meeting.**—The Executive Board of the State Convention is arranging as last year for five big mass meetings in our old historic church in Charlestown, to be held on the second Sunday evenings of the next five months. The speakers in order are: Dr. F. W. Perkins, Dr. Lee S. McCollester, Rev. R. H. McLaughlin, Dr. V. E. Tomlinson, and Dr. F. O. Hall.

Leroy W. Coons.

Church News and Interests

PERSONAL

The Rev. Vincent E. Tomlinson, D. D., visited the Universalist Headquarters, Dec. 4, introducing his assistant and Director of Religious Education, Rev. John C. Millian, of the Boston University School of Religious Eucation.

At the home of the Rev. Charles Conklin, D. D., in Brookline recently a luncheon was given to the ministers of the town at which the following denominations were represented: Three Episcopalians, one Swedenborgian, one Presbyterian, two Unitarians, two Congregationalists and one Methodist Episcopal.

Connecticut

Stamford.—The departure of Dr. Reifsnider, on Jan. 1, for California will make it necessary for this fine old New England parish to secure a pastor. The very good property of the church has been put into excellent condition during the past summer. The auditorium and Sunday school room have been made fresh, clean and attractive, and the adjoining parsonage affords the minister a convenient and comfortable home. Stamford is a city whose steady growth is assured. Only thirty-three miles from New York City, on Long Island Sound, and in the beautiful hills of Fairfield County, it is located most fortunately. Our faith has been long established in the vicinity and preachers of note, pre-eminently the late Dr. J. Smith

Dodge, have served the society. A challenging opportunity awaits the man who shall be chosen to lead the fortunes of the church in the years lying just ahead.

Illinois

Marseilles.—Rev. E. M. Minor, pastor. The work at Marseilles is progressing encouragingly. The attendance at morning services is increasing gradually, the Sunday school likewise. Nov. 26, the pastor exchanged pulpits with Rev. D. B. Ashford of the Congregational church. Both ministers preached to good congregations and reported having very enjoyable and profitable services. This kindly fellowship is very much appreciated by the pastor. The union Thanksgiving services were held this year in the Universalist church. The Congregational minister delivered the address, the Methodist minister also assisting in the services. The Achaean Circle held a very successful bazar and supper Nov. 26. The proceeds were $285. On Dec. 2 the Fabian Society held a rummage sale which brought them in $26. Mr. Minor attended the Ministers' Meeting in Chicago Dec. 4, and expected to go from there to Norwalk, O., to attend the celebration of the fiftieth anniversary of the dedication of the Norwalk Church.

Hoopeston.—Rev. Carl Polson, pastor. Our Sunday school offering for Japan was $20.47, just double that of last year. The Ladies' Aid reports six new members the past month. Twenty-five new members for the Sunday school this fall. The Young Men's Athletic Club has fitted up the basement with showerbaths, dumbbells, etc., also club room in connection.

Maine

Bangor.—Rev. Ashley A. Smith, pastor. On Dec. 3, which was Educational Sunday, the pastor preached a sermon appropriate to the day, choosing for his subject "The Purpose and Needs of the Public School."

Portland, Congress Square.—Rev. J. F. Albion, D. D., pastor. Dr. and Mrs. Albion were given a genuine surprise on their thirtieth wedding anniversary by the gift of a very generous purse of gold and words of loving appreciation and friendship from their parishioners. The recent Church Fellowship Supper was the largest in the present pastorate and was a most enjoyable and instructive affair. The general theme was "The Religious Training and Nurture of the Young" with five brief addresses dealing with the church's activities along this line. An offering of over $100 was taken up last Sunday for Smyrna and Near East Relief.

Pittsfield.—Rev. Sidney J. Willis, pastor. The annual parish meeting was held on the evening of Nov. 16 and was preceded by a banquet, served by the men of the parish, at which 160 were present. The reports of the various organizations were made and the nominating committee reported the officers for the coming year. After the business of the meeting was concluded Rev. Milo Folsom, Acting State Superintendent, was introduced and gave an address which was much appreciated.

Massachusetts

Haverhill.—Rev. Leroy W. Coons, D. D., who has been our minister for the past nine years, concluded his pastorate on Sunday, Oct. 29. The next day, he and his family moved to 204 Clark Road, Brookline, in order that he might be nearer his new office of State Superintendent of Churches. Two days before leaving Haverhill the annual Harvest Supper took the form of a farewell to Dr. Coons and family. At this time Franklin P. Stiles, chairman of the trustees, in a very appreciative speech presented to the retiring minister $300 in gold as a token of the feeling of the church. This amount was given from the treasuries of every organization of the parish. The Clara Barton Guild gave a brief case in heavy leather. Mrs. Coon's Sunday school class of girls presented her a finely engraved brooch. From her club Mrs. Coons received a set of metal book-ends, embossed with a favorite quotation from Whittier. The pulpit is being regularly supplied. Thus far the preachers have been Drs. Frank O. Hall, Harold Marshall and Charles E. Clark. It is the purpose to elect and settle a minister early in the new year. The Sunday school on Nov. 12 gave $25 to the Japan Mission; the church is paying $200 to Japan. A big fair, known as Ye Olde Tyme Shoppe, was held Dec. 6 and 7. Miss Mary F. Slaughter, minister's assistant, is attending to the pastor's duties in the interim between pastorates. She gets out the weekly calendar, conducts Girl Scout meetings, superintends the Y. P. C. U. and attends to all details of the Sunday school. She is very busy and is deservedly appreciated.

Charlton.—The annual Universalist Levee, a Charlton institution of more than sixty years, will be held Dec. 15. Although the Universalist society federated with the Congregational nearly a year ago, and its church was burned last May, yet it was understood that the Levee should be held as usual under the auspices of the Universalist society, should continue its name, and be entitled to the entire proceeds thereof. But at a late meeting of the trustees and others, it was voted to have the Levee this year a community affair, to have all join in making it a big success, and to give half of the receipts to the Federated church. A joint committee has now taken the matter in hand and is enthusiastically engaged in perfecting arrangements and the Levee will have all the features that have made it famous as an annual event. The turkey supper, the ball, and sale of fancy and serviceable articles, will be the centers of attraction as they always have been. It was fortunate for us, after our church burned last spring, that we had a religious home to go to. We had already federated with the Congregational church, and by the articles of agreement services were to be held in the church of that society the greater part of the time. This was because that church was better adapted for the Sunday school and other purposes. So when our dear old church left us, sheeted in flames, we still had a door of opportunity open to us, with equal rights and privileges. This movement so far has proved satisfactory and has been attended with marked increase of interest. Mr. Merrill, the pastor of the Federated church, is a broad-minded man, and believes in a practical and genuine expression of Christianity. As pastor emeritus of our old church and of the Federated, Rev. Edgar W. Preble is making every effort to give the union helpful and permanent success.

North Weymouth.—Memorial services for Rev. Roger L. Marble will be held at the Church of Good Tidings, Sunday, Dec. 17.

Weymouth.—Rev. J. L. Dowson, pastor. Mr. and Mrs. Dowson entertained the ministers' meeting, Saturday, Dec. 9, and served dinner. There were present Rev. Messrs. Allen, Hyde, Justice and DeWitt of the Baptist, Episcopal, Congregational and Methodist churches respectively. Mr. Dowson read a paper on "Is belief in miracles necessary to salvation?" which was discussed, and while there was by no means unanimity of opinion on the question of miracles, no one gave an affirmative answer to the question of the paper. The annual fair will be held December 14 and 15, with dramas by the young people each evening. Sunday congregations are good. All organizations are active and useful. The Men's Club had a lecture from Rev. E. W. Whippen recently on his travels in Europe. The Mission Circle is studying a book about India. The Y. P. C. U. at their meetings Sunday evenings are learning the principal events recorded in the different books of the Bible. The Sunday school will hold a Christmas party Dec. 25 with tree and entertainment. The parish has taken on new life since the beginning of the new pastorate, and prospects are fine for the future of this important church.

New York

Utica.—Rev. L. C. Nichols, pastor. Many things of interest and profit are taking place in the Church of the Reconciliation. An Armistice season service in which several hundred people could not gain access to the church because of the lack of seating capacity, was one of the big features. Dr. Bell of St. Stephen's College was the speaker. Four other churches joined in the service. A union Thanksgiving service was held with five other churches in Plymouth Congregational Church. On Dec. 3, Mr. Nichols gave the memorial address for the Elks of Oneonta. Rev. F. O. Hokerk preached here on that Sunday. The Christmas sale was held Dec. 6 and 7 with a supper and entertainment each evening. The sale was the culmina-

tion of the work of the year for the ladies. The men of the church served a baked ham supper the first night. Elaborate plans for Christmas are now under way. A special entertainment will be given by the Sunday school on Dec. 26. Much interest centers about the coming to the city of Miss Maud Royden and tickets are now being sold.

North Carolina

Sunburst.—Rev. Hannah J. Powell, pastor. Holden Warren, a night watchman at one of our mills, is spending part of his sleeping time putting a brick flue into one of our chimneys so that it may be safe for winter. Hearing of the fidelity which Mr. Warren has shown to our movement, half a dozen men of our church in Washington, D. C., united in presenting to him a Bible containing adequate index and concordance.

Outlaws Bridge.—Rev. L. P. Jones, pastor. One new member was received here on Sunday, Nov. 19. The services were well attended and the members showed their interest by making up a good delegation to support the pastor in preaching at Barwick School, where they found a full house awaiting the sermon. Many of these people were hearing the faith for the first time.

Clinton.—Rev. L. P. Jones, pastor. It was reported from here recently that the Mission Circle cleared at the Clinton Fair about $100. The amount was $137, and to this one absent member added $10 donation.

Ontario

Olinda.—Rev. G. H. Campbell, pastor. The Y. P. C. U. added fourteen new members Nov. 26, making a total of fifty. The Mission Circle's bazar and supper Nov. 30 added $160 to their funds. If you would have your parish hall a community center install a radio outfit. Concerts from Detroit, Pittsburg, New York City, Kansas City and other distant points are great promoters of social evenings.

Vermont

Brattleboro.—Rev. E. P. Wood, pastor. Rev. E. I. S. Osgood, pastor emeritus. The federation of Universalist and Unitarian churches is proving a decided success. Attendance has been larger than the combined attendance of the churches before federating. All parish organizations show increased interest—due in part to the adequate and attractive parish house. The pastor is giving a series of lectures on the Old Testament at the Y. P. C. U. meetings. There is a larger attendance as result of this effort. A men's club, to be known as Unity Club, was recently organized with membership of about sixty. All Souls is making an effective appeal to the community, attracting many strangers to the regular services. The large percentage of men is a noticeable feature. The parish house is in frequent use by parish and other organizations.

Wisconsin

Wausau.—Rev. W. J. Taylor, pastor. The annual meeting of the parish was largely attended, and reports showed a prosperous year. After supper had been served, Miss Stella M. Nelsler, director of young people's activities, told of her work and of the organization of the Y. P. C. U. Mrs. C. G. Pier reported for the Ladies' Aid Society, which has eighty-one members, and which pays the salary ($1,500) of the young people's director, and helps in many other ways. Cyrus C. Yawkey, E. H. Gooding and A. H. Reid were re-elected trustees for three years. Mr. Taylor spoke of his work during the year, and suggested that plans be made for celebrating the fiftieth anniversary of the founding of the church.

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BOSTON MINISTERS' MEETING

The Boston Ministers' meeting, Dec. 11, heard Rev. Paul Harris Drake of Marlboro on "News and Views," an account of his personal experiences for some years in journalism. He advocated a "Pure News Law" as well as a "Pure Food Law," and holding editors strictly responsible for suppression or distortion of facts. The address was illustrated by many anecdotes showing the power advertisers wield over news columns, some of the more unprincipled methods of propaganda and the head line evil.

There will be no more meetings until Jan. 8.

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CHURCH MEMBERS REPORTED IN 1922

Previously reported	1,837
Gardiner, Me.	4
Pleasant Valley, Ind.	9
Outlaws Bridge, N. C.	1
Total	1,850

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MEMORIAL SERVICE FOR DR. KEIRN

A memorial service to the late Rev. Gideon Isaac Keirn, D. D., was held in the Liberal Christian Church of Atlanta, on Sunday, Nov. 26. Rev. H. B. Clarke, a Baptist minister whom Dr. Keirn received into the fellowship of the Atlanta Church Oct. 8, the last Sunday he was in the pulpit, presided at the service, read the scriptures and offered prayer.

The church was well filled by parishioners, and by members of the Masonic orders.

Mr. Frank M. Luckish, Worshipful Master of Palestine Lodge 486, F. and A. M., spoke of "Dr. Keirn the Mason." He referred in detail to Dr. Keirn's masonic relationships in Blue Lodge, Royal Arch and Commandery, and to the honors conferred upon him. At the time of his death he was chaplain of Palestine Lodge.

Resolutions adopted by Palestine Lodge were read.

Rev. Samuel Eliot, president of the American Unitarian Association, sent a telegram expressing high esteem for Dr. Keirn's character and work.

Rev. Harry Adams Hersey of Muncie, Ind., for nearly thirty years a personal friend of Dr. Keirn, and one of his successors in Muncie, spoke of "Dr. Keirn, the Man and the Minister." Mr. Hersey referred to the deep and lasting impression which Dr. Keirn made upon the city of Muncie, where he was pastor of St. John's Universalist Church from 1903 to 1909. "He was a man of fervent spirit and unquestioned integrity. The book he wrote for the Japanese inquirers, 'Elements of a Living Religion,' will still carry his message. The great work of transforming the Orient from a threat into a promise, from a world liability to a world asset, was helped forward by the modest but, through the printed word, widespread labors of Dr. Keirn."

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FERRY BEACH REUNION

The Annual Reunion of the Ferry Beach Park Association was held at the First Universalist Church, Cambridge, Mass., on Wednesday evening, Nov. 22. A bountiful supper was served by the women of the parish. President W. R. Rowland in a brief address following the supper outlined the various projects planned for Ferry Beach in 1923. Despite heavy expenses this past season the Association has paid all bills and has a small balance on hand. It is planned to give better service in the dining room this coming season and two competent experienced people have already been engaged. A cordial invitation has been extended to the Y. P. C. U. to hold their National Convention at Ferry Beach in 1923. Rev. Arthur Wilson of the Cambridge church extended cordial greetings. Dr. George E. Huntley made an address overflowing with optimism. Mr. Edward L. Shinn, and his mother, Mrs. Q. H. Shinn, were present. Mrs. Shinn was greeted with loud and prolonged applause as she gave her word of greeting to the Ferry Beachers. Nearly 150 were present. The Ferry Beach Board, consisting of the president, W. R. Rowland, the vice-president, W. R. Thomson, the secretary, Clinton A. Scott, the treasurer, Miss Laura Jenness, and the trustees, Rev. Arthur Soule, Miss Laura Jenness, and C. P. Claflin, held a business session at the Universalist Publishing House, 176 Newbury St., during the day. The Ferry Beachers voted the reunion one of the most successful in the history of the Association.

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MASSACHUSETTS CHAPTER OF UNIVERSALIST COMRADES

Two sorts of people are to be found in our churches, those who do all they can within their power to serve the institution and those who set a decided limit to what they are willing to do or to what they think they ought to be asked to do. The

Universalist Comrade belongs to the first class, because he knows the cost of the church, he wants to keep the faith with its treasures of heroism and sacrifice. Men of this stamp are organizing in our churches to do effective work for the kingdom of God. Have you a Chapter of Comrades in your church? Write to the state officers for information and literature.

William R. Thompson, President.
Alvar Polk, Secretary,
176 *Newbury St., Boston.*

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A UNIVERSALIST SCHOOL OF RELIGIOUS EDUCATION

Rev. Isaac Smith of West Somerville, Mass., president of the Boston Ministers' Meeting, has organized "A Universalist School of Religious Education," to be held in the First Universalist Church of Charlestown, Mass. (Thompson Square.)

Primarily for the nineteen Universalist church schools of Greater Boston, Unitarians, Methodists, Congregationalists and other denominations are invited to join. Beginning Tuesday, Jan. 9, two lectures will be given every Tuesday evening from 7.30 to 8.15 and from 8.30 to 9.15 with a fifteen minute general assembly between.

From Jan. 9 to Feb. 20 Dr. Lee S. McCollester will take "Constructive Studies of the Bible." Beginning Feb. 20 Rev. James A. Fairly of Jamaica Plain will give "Six Lectures on Applied Christianity." Miss Nellie E. Friend of Melrose will give twelve lectures on "Principles and Methods of Teaching."

A fee of one dollar is the charge for a course of twelve lectures, two dollars for all lectures. Miss Dora J. Brown at the Publishing House is the registrar.

"The church school," says Mr. Smith, "is the hope of the church, but it does not exist to glorify the church. Its supreme function is to grow strong wills and characters in boys and girls. To develop in them those higher powers of mind and spirit which will prepare them to efficiently and courageously take upon themselves the full responsibility of citizenship and prepare the way for the coming of a world of justice and righteousness. If it is necessary for a public school teacher to train, how much more so is it imperative that a teacher should train for the supreme task of religious education."

* *

Notices

NEW ENGLAND GET-TOGETHER—Y. P. C. U.

A New England Get-Together of the Y. P. C. U. will be held in Providence, Dec. 30, 31 and Jan. 1.

Opening conference Saturday afternoon, Dec. 30, at 2.30. Banquet at 6.30, in the First Church. Dance in the beautiful hall of the near-by Plantations Club. Tickets admitting to both banquet and dance, $1.50, if reserved in advance.

The Sunday evening mass meeting will be held in the Church of the Mediator, all other sessions at the First Church.

Excellent hotels and restaurants are near the church. Those desiring free entertainment in private homes are advised to send in their applications early.

It will greatly help the Housing Committee if you will forward before Dec. 20 the names of your members who intend to come to Providence, indicating those who prefer to room together. Write to Mrs. Albert J. Niebels, 4 Roanoke Street, Providence, R. I.

* *

OHIO FELLOWSHIP COMMITTEE

Rev. F. B. Bishop transferred to the fellowship of the Alabama Universalist Convention.

Rev. John M. Grimes transferred to the fellowship of the Illinois Convention.

Sara L. Stoner, Secretary.

* *

PULPIT FURNITURE AVAILABLE

We have available two pulpits, one oak and black walnut, one ash. The former is high, the latter lower. We shall be glad to give one of these pulpits to any parish needing it and willing to pay charges We also have available a church bell which may be secured reasonably.

George F. Fortier,
Superintendent of Churches,
Morrisville, Vt.

* *

Obituary

Albina C. Smith

Albina C. Smith, daughter of Dr. Joseph and Aseneth Lewis Smith, was born in Dearborn County, Ind., June 11, 1834, and died Nov. 20, 1922, aged eighty-eight years.

Bereft of both parents before she was ten years old, she always had a home with some of her mother's relatives. When about sixteen years of age her only brother, Leonard P. Smith, went to California, and after an absence of fifty years returned to Illinois. For nine years they had a home together in North Ottawa, Ill. He died in 1915 and until recently she had her home with her cousin, Mrs. Mary Lewis Wemple, in Sheridan.

Childlike and quiet in disposition, Miss Smith never had a care, but always a pleasant word for those around her.

Wednesday, Nov. 22, Rev. H. Moser of Aurora, Ill., a Congregational minister, a personal friend, conducted a touching service at the home of Mr. and Mrs. L. A. Wemple in Sheridan. A number of relatives and friendly neighbors paid a last tribute of respect. Four relatives were her pallbearers.

Mrs. W. H. McDavitt

Laura I. Gash was born in Macon County, Mo., Dec. 5, 1853. March 1, 1871, she married William H. McDavitt, who survives. To this union five children—Thos. W., Basil, Samuel, Mrs. Araminta Stacy and Mrs. Mayme Hunt, all living—were born. There are eight grandchildren.

Mrs. McDavitt was a faithful and valuable member of the Elmer church. The outstanding quality of her character was her great love, not only for her family and for all little children, but for her friends and for the world.

She joined the company above Sept. 27. Funeral services were conducted Nov. 2 by Rev. James Houghton.

Mrs. Nelson Stevens

Mrs. Nelson Stevens passed away Oct. 12, at the family home in Standing Stone, Pa., after months of patient suffering. She was the daughter of Alfred and Melissa Stephens, born in Bridgewater, Pa., Nov. 18, 1833. She was a devoted wife, mother and friend, exemplifying in her life the broad liberal faith of the Universalist church of which she was a member, her church being second only to her home, and her love for and loyalty to it dates from her girlhood days, when her father with ox team and lumber wagon drove six miles to church every Sabbath with his family.

In 1862 she was happily married to Nelson Stevens of Standing Stone, also a Universalist, and together for sixty years they have given of their substance and themselves to further the cause they both loved, and especially to the local church which stands on a corner of their home farm. Her sweet soprano voice, accompanied by her husband's baritone, led the music in both church and Sunday school until failing health compelled her to give it up. Many of our ministers will pleasantly recall the simple unostentatious hospitality so graciously extended to them from this home. Mrs. Stevens was a wide, discriminating reader, and the excellent Sunday school library of over 300 choice volumes is due largely to her knowledge of books and wise selection during the years she served as librarian. Though increasing years brought physical infirmity, to the last her keen mind was alert to all that concerned the best interests of the community, her church and the affairs of the world.

She is survived by her husband, Nelson Stevens, two daughters, Mrs. Charles Turner of Standing Stone and Mrs. J. B. Neiley of Durell, three sons, Harry M. of Sayre, Oscar J. of Sheshequin and Chas. S. of Standing Stone, twenty-one grandchildren and five great grandchildren. Six grandsons acted as pall bearers.

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The Convention acts as Trustee for funds given or bequeathed to Local Parishes.

Funds may be given to the Convention, the giver to receive an Annuity, and, at his death, the money will be devoted to Universalist purposes.

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A Scotchman and an Australian were discussing the conditions in Scotland and the commonwealth.

The Scot said he understood there were many Scotchmen in Australia.

"Yes," replied the Australian, "but the worst feature is the rabbits."—*Continent.*

* *

"Hello! Hello! Is that you, Mac?"

"Aye."

"Is this Mac MacPherson I'm talking to?"

"Aye; spe'kin'."

"Well, Mac, it's like this. I want to borrow fifty dollars—"

"All right. I'll tell him as soon as he comes in."—*The Monitor.*

* *

You can generally tell a guest from the butler because the latter knows how to act in society.—*New York Sun.*

* *

"Engine's missing. Guess I need a diagnosis."

"Sorry, boss, but we're plumb out of 'em."—*Judge.*

* *

A Florida paper says the moonlight in that state is so bright that the owls are dying of insomnia.—*Saskatoon Star.*

* *

The editor called upon a regular contributor for help in the preparation of a special number which had been clearly announced in the paper.

"What number?" asked the r. c.

"Don't you read the *Register?*" said the aggrieved editor.

"Certainly not," was the retort. "I write for it."—*Christian Register.*

* *

The situation in Italy in five lines: "Mussolini, to his King: 'Your Majesty, if of your own free will you approve whatever I do, you may remain king!'"—*Amsterdam Notenkraker.*

* *

Eugene Field was always a cheerful debtor and H. H. Kohlsaat tells the latest story of his cheeriness in this regard: William E. Curtis, of whom Field borrowed $150 some years before, came to Chicago from Washington. He called on the poet and reminded him of his debt. Next day Field printed this paragraph in his column: "William E. Curtis, the well-known correspondent of the *Chicago Record,* is in the city for a few days looking after some of his permanent investments."—*Boston Globe.*

* *

Henry Ford is not satisfied with this country's financial system. Henry must have found, somewhere, a few dollars that were nailed down.—*Toledo Blade.*

* *

How is it possible for women to understand politics when they have to depend almost entirely on their husbands for their political education?—*Columbia Record.*

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